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CALVINIST CONTACT

35th YEAR OF PUBLICATION, NO. 1712 SEPTEMBER 28, 1979

No room for tears in the life of a widow

Every married woman can lose her husband; then she is a widow. We all know that, but it is so strange and unreal that we would rather not talk about it. We just don't want to accept that it can happen to us.

Every year the list of widows increases, also with the names of young wives. How do these women live on with their sorrow and loneliness? How do they manage to dry their tears?

The sorrow of a woman who loses her husband is probably deeper than in any other case. She has lost her partner of so many years of living. It is almost as if her own life has come to a halt too. No more sharing of important things and the little ups and downs of every day life. No sharing of this sudden, intensely deep misery, either.

Do not try to fully understand her sorrow. It is impossible. The storm that went over her, has uprooted her life, and made her unbelievable sensitive, has sometimes thrown her in a kind of shock. If death occured suddenly. Yet, she does need help, hands to lift her up again.

It is wonderful when people say, "I'm praying for you." No underestimating the power of prayer. But more is needed. Time and time again, as well in the Old Testament and in the New Testament, God rebukes Israel for the way the widows are neglected. Did God have only finances in mind? Or only Christmas time?

Just as a dying person needs guidance to meet death, so a widow needs help in the opposite direction. She has to be led from death to life, probably a far lengthier process. Why are we so awkward in helping her? "It is terrible," a young window complained, "to meet people you know and yet, now they shy away from you, scared to say the wrong thing or at a loss of what to say at all. They would rather pass by quickly. And that hurts and makes you feel even more lonely." Yes, we are scared to meet the bereaved ones. Death is not part of our lives. We don't know how to handle this situation.

In early days, there was a certain period of mourning; accepted and respected by society. For a widow it was a year and six weeks. But today? This society is on the go, and in a hurry. A few weeks of tears but then: "Life goes on, she has to hear. Besides, Isn't your faith strong enough to accept God's ways? Aren't you glad he is eternally happy now?" What can she do? Hide her tears, hide her desire to stop living, too, hide her terrible, yes, terrible frustration. It is all too awkward for those around her. Have we really tried to understand what sorrow is?

Just as marriages differ, so reactions to bereavement may differ, but most women will go through certain not too different periods.

In the first stage the widow usually gets plenty of attention. But just in that second stage, when she needs help desperately, she is often forgotten. Yes, it is difficult to do the right thing for her. Is she depressed? Then she may rather stay at home and be comforted when you visit her in her own territory. Does she feel strong? She may hope for an invitiation. Patience and much sympathy is needed. Don't avoid talking about her husband; it gives her a chance to bring that heavy inside feeling to the surface to express in words what is constantly on her mind. Even after one year there still isn't a day that her past does not enter her mind. Don't try fully to understand her. It is not necessary, as long as you don't turn away or act as if nothing has changed.

It takes quite a few seasons for an uprooted tree to stand straight without support and to grow again. Much watering is needed and care is required. How understanding is God, promising time and time again, His special care for widows and orphans. Shall we try to be His image-bearers?

Excerpt translated from "Gezond Gezin" October 1972.

Students become aware of world hunger

by Klaaske deGroot-deKoning

A former teacher in Toronto, she is currently curriculum editor at Christian Schools International.

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by actions, is dead—James 2:14-17.

The gospel does not leave us sitting on a fence. It puts instruments of action in our hands. It calls us to do! God's Word demands that we examine our lifestyles in the light of Biblical directives and then work towards living in closer harmony with that Word. That's a big job! But in the face of the awful reality of world hunger Christians must unite on the firm ground of God's Word and its challenge to work for justice as faithful stewards of God's gifts.

It is not acceptable for Christians in 1979 to be ignorant of, oblivious to, or defensive about the relationship between global hunger and their own affluent lifestyles. The facts of world hunger are awesome and disturbing. We live in a world where about 10,000 people — mainly children — die of starvation everyday; the number of people who are constantly undernourished is more than four times the population of Canada; three out of five persons in the developing world are malnourished because they eat unhealthy foods or because they are too poor to obtain the right balance in their diets; the average North American eats five times as much grain as the average person in the Third World; and in North America an estimated 25% of all food is thrown away. This suffering and these obvious inequalities are the result of gross injustices in food distribution, food production control, and social relationships. Behind hunger stands poverty.

A logical first step is to know the facts and causes of world hunger and to define the relationship between global hunger and the way we now live. We can read newspapers and magazines and write to special agencies (CRWRC, Bread for the World, CROP, CARE, etc.). We must become informed and concerned consumers, sharing knowledge with family members and friends. We can start study groups.

The second concrete response to world hunger is probably the most difficult — to voluntarily adopt a lower standard of living and simpler lifestyle. To live more simply is an act of faith, an expression of personal commitment to a more equitable distribution of the world's wealth. It is an act of sharing with others what God has given us; it is an act of celebration of the riches found in the creation and in God's people rather than in materialism. We must de-escalate our lifestyles and begin to think small. We must seriously question what, where, and how we buy. Our food and clothes consumption, gift giving, and use of energy must be changed and pared down. The car, cottage, dinner table, vacation, furniture, celebration — our attitudes toward these things will shape our responses. These are major adjustments and they can be made only with the support of the Christian community. The world will know who we are by the way we live.

Political action is a third area of work. Political involvement must be a communal effort. God's Word demands that institutions in our society be just. Through phone calls, telegrams, letters and direct conversations we must support, protest, and be informed politically so that our stand on issues will be known. A united Christian witness should say, as Amos did, "Let justice roll like a river, righteousness like a never-failing stream" (Amos 5:24).

As church and school communities we can support each other in a fourth area of response. Our task is to make others aware of the world hunger situation. The church and the Christian school should become the hub of action, strength, and Biblical direction as the members study and help to implement change through support groups. A community worship service can also be a powerful witness if it focuses on thanksgiving, repentance, celebration, challenge, and encouragement in Christ.

The Curriculum Department of Christian Schools International has taken one small but sturdy step. It has developed a free Hunger Awareness Kit to send to each member school that has an interested and enthusiastic hunger coordinator. The kit contains posters, fact sheets, a questionnaire, a priority check list, a Biblical statement, hunger awareness activities for all grade levels, a hunger liturgy, and resolutions. There is also a film speaker list and a comprehensive bibliography.

The response to the hunger materials has been very encouraging. Approximately 150 schools in the CSI membership responded to initial mailings, and appointed hunger coordinators. Most of these schools will focus on world hunger for a day, a week, or a month this fall, in conjunction with the Christian Reformed Church's Day of Prayer and Fasting in November (initiated by the CRWRC). We pray that hunger coordinators in our schools and churches, teachers, students, parents — the entire Christian community — will respond to the challenge to CARE, as Christ did for other people, to PARE our excesses, in order to SHARE the savings with those in need.

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NEXT WEEK:
Opening of King's College

Viewpoint

The world has an offer which is difficult to resist

Canadians are rapidly losing their Christianity. We read about that here last week. Secularization, materialism, have taken strong roots within Canadian society and also with the Reformed community.

Let's face it, money is nice to have and a beautifully furnished home makes us feel good. Our reliance on those kinds of things is unbiblical and we all know it, yet is seems to need constant repeating.

That five-year-long study which we mentioned last week said that there was a move away from Christianity. The gods of leisure and materialism seem to have taken over. I silently gave a sigh of relief, and I'm sure that many of you did, too, thinking "There seems to be fewer of us left: We who are God-fearing and God-abiding citizens of the kingdom. The world is going to pot and we'll have to do something about it. ...but at least we haven't lost our faith!" It sounds pharisaic, doesn't it?

When the Apostle Paul has his chat with the Colossians about faith, he says this. It comes out of one of the modern paraphrases. "Let your roots grow down into him and draw up nourishment from him. See that you go on growing in the Lord, and become strong and vigorous in the truth. Let your lives overflow with joy and thanksgiving for all he has done.

"Don't let others spoil your faith and joy with their philosophies, their wrong and shallow answers built on men's thoughts and ideas, instead of on what Christ has said."

But that is exactly what seems to be happening today. Christians are giving up their faith for the "good life", rather than for a godly life. Others are spoiling our faith with wrong and shallow answers which centre around money, greed, leisure.

The way of the world does sound appealing. The Devil has a knack for doing that. He preys on our weaknesses... and his temptations do, on the surface, seem very nice. What this world offers — joy, fun, pleasure, leisure, money — are superficial. They portray the good life, and we often feel justified in seeking out the good life for ourselves, especially after struggling through those immigrant years of the 50's. We owe it to ourselves, it seems.

Wealth reels its greedy head, moving across Canada and the United States, luring Christians into a whirlwind of fun and excitement, prosperity and materialism. But as it moves, like a mighty tornado, to other parts of the land, it leaves in its wake the destruction of countless spiritual lives.

Prosperity hit Ontario several years ago and, depending on where you live within the province, that materialistic tornado is at various stages in that storm. Several years ago it overpowered the city of St. Catharines. The Christian community was blessed with considerable wealth ... or was it a blessing? Prosperity moved on and left broken lives in its wake.

It is visible now in various parts of Canada and the United States. Travel to oil-rich Alberta, for example. Visit Calgary and Edmonton. See the never-ending flow of money, prosperity and wealth. The tornado of materialism will leave there some day to seek out a new target.

Paul speaks about these things as though they are a superficial wind, passing over a community and capturing the hearts and minds of millions of people. Canadians are caught up in it. They are leaving their God in favor or self-worship.

Paul talks about faith and something of substance: "Let your root grow down into him and draw up nourishment from him." We can relate to that. We know the importance of roots to a seedling. Without proper nourishment it will die.

But now comes the crunch. We can't enjoy a superficial, rootless life (secularism) while at the same time trying to establish spiritual roots. It just won't work. Tumbleweed cannot grow roots while it is rolling across the desert.

Many among us are trying to live both lives. We are trying to establish a spiritual root system but at the same time we want to be taken in by that luring tornado of the world ... a life of irresponsibility and pleasure. It tends to result in superficial roots; they are just below the surface, not deep enough to receive that spiritual nourishment from God. It is comparable to the Bible's "lukewarmness" and that, I'm afraid, is where many of us are heading.

The commitment to the Lord is there, but so is the secular lure of the good life. If we reject Christ, then at least he knows where we are. But if we "sort of accept him" and "sort of cling to the Devil's apron strings" at the same time, then we are worthless.

How do we handle wealth? There is no clearcut answer but the Bible does offer us a blueprint. I heard a story of a Christian businessman. He is wealthy and he is probably a reader of C.C., too. He was asked: "How do you show that you are a Christian in your business?" His answer: "I'm closed on Sunday ... and when I'm in a restaurant, I pray before my meals."

How do we react as Christians to secularism — lotteries, wealth, power, materialism, etc?

While Canadians and Americans are rapidly giving up their Christianity for a different kind of life, we should look at our own lives to see just how far we have gone towards the way of the world.

Keith Knight

Dateline: christian education in emerging Asia - Part 8

DATELINE: THE WORLD

Values, strengths, weaknesses

Education doesn't take place in a vacuum. The traditional values, the influences from abroad, as well as the hopes and dreams for a greater developed nation determine the direction of education in the Philippines.

The Filipino believes himself to be the most modern of Asians. Yet Philippine society has remained by and large a society with a stress on tradition, authority, personalism, harmony with nature and people rather than autonomy, mastery and achievement.

The Filipino rather avoids than resolves conflict. Loyalty to the family has greater value than self-reliance. Any great event in an individual's life is a family concern. The family offers security in times of crisis, and emotional and material assistance. Even in our day of greater independence and freedom in dating, the parents' opinion and evaluation still determine to a large extent the individual's choice of a mate.

Women are more faithful worshippers in the Roman Catholic Church than men. Women are also predominant in the activities of the Protestant churches, though to lesser extent than their Roman Catholic counterparts. Protestant men are more willing to take up leadership roles in the church. The male Roman Catholic Filipino believes that he has complied with his religious obligations when he makes sure that his wife and children regularly attend church services. He doesn't see any wrong in occasionally missing church if he has been out on a heavy Saturday evening party with his friends. Sunday is either spent working or with his family.

Students coming from a traditional Filipino oriental home respect authority, find systematic planning, scientific experimentation and independent research difficult. Smooth interpersonal relationships between teacher and student are valued. If at all possible, disagreement and outward signs of conflict are avoided.

Filipino schools stress rote memorization. I have met students who were able to reproduce their lecture notes almost verbatim. This enables them to pass their exams with flying colours without necessarily having absorbed the content of the lectures. One of the challenges the teachers of the Christian Reformed Seminary and Bible College face is the development of teaching methods that will encourage students to learn to grasp the thought of a lecture or a book and to write in their own words a term paper, instead of copying sections or paragraphs of a book. The development of critical thinking is necessary for the Filipino church in its process of producing an indigenous Biblical theology.

How well prepared for college is the average graduate from an ordinary school? Many college students need five or six years to complete a four year college program. Extra summer courses are often required to help students overcome their academic weaknesses. Students from barrio high schools never get the opportunity to become acquainted with good books or even with a library. Their academic development is usually sketchy. In 1947 the late Dean Francisco Benitez said before the Philippine Association of Colleges and Universities (PACU): "You are building great institutions for higher education, but I would remind you of the plight of our elementary schools. Unless these are improved, you are building a concrete house on bamboo foundations."

In the Philippines the time has come to consider two different standards — what is wanted and what is needed. A college diploma and a degree, regardless of content, are highly priced possessions. The desire for college education at all cost has led to the founding of "diploma mills." Many of the colleges and universities with the largest enrollment are owned and operated by stockholders for a profit. These schools are classified by the government as "non-sectarian." In defense of the profit making schools, Mr. Sotero H. Laurel of the Lyceum of the Philippines declared at a conference on "Nation Building and the Private Schools" held in 1964: "The truth is that, contrary to popular belief, only a few private schools have declared annual dividends, often not more than 6% on total investment. ... The Lyceum of the Philippines, for instance, has declared dividends only once in the course of its twelve-year existence-token 1% six years ago."

The diploma mills churn out hundreds of students each year with low quality of education. Students in these institutions also live in terribly crowded housing. Poor students can usually only afford a "bed-space." In cramped quarters students have only a bed to sleep in, but no place for study or recreation.

In the eyes of the Westerner the educational picture in the Philippines appears to be gloomy and quite faulty; but considering the past, real progress has been made. The government is constantly trying to find ways to upgrade the school system. Improvements are badly needed, but the educational system has also some measure of success. The writer of a critical review in *The Economic Monitor* prefaced his analysis of the faults and weaknesses in today's education in the Philippines by a timely reminder that not everything is wrong: "Basically, the system is working; more people have received education than have received none; more people are literate than are illiterate; more people are employed than are unemployed .... There are professionals, semi-professionals, and laborers who have gone through the school system and have received excellent training."

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Man in Society: calling all photographers

by Ary De Moor

The ancient Chinese proverb is supposed to have announced that one good picture is worth a thousand words. Perhaps so. Whether pictures or words, however, they had better communicate something worthwhile or the path of wisdom would be to ignore both.

The Man in Society project, begun years ago on Canadian soil, is nearing the completion of the final edition. Readers of *Calvinist Contact* no doubt recall seeing the Man in Society articles describing the basic content and perspective. These articles began in April and ended with the August 17 issue. They dealt with Perspectives, Self, Troth, State, Education, Mass Media and Work. In the final edition of the manual there will also be a unit on Community.

The use of the trial edition in Christian high schools throughout Canada and the evaluations of many knowledgeable people has provided the authors with excellent feedback. Our sincere thanks to all those who in any way contributed to an evaluation of the trial edition and also provided us with their suggested improvements.

Our conference held in Edmonton in July was a very productive one. We carefully read each comment, whether long or short, friendly or otherwise, and gave serious attention to each one. Then the conference members began the work of making major revisions. From August 1, 1979 until January 31, 1980 the manual will be edited into its final form.

One of the repeated comments we received was that the trial edition lacked sufficient artistic and graphic appeal. We knew that before the Edmonton conference; we knew it even more pointedly after reading the critiques. Consequently we are hoping to improve this aspect noticeably. We could use your help.

We are looking for clear, sharp, black and white pictures of good quality and have the potential for conveying some idea, relationship or insight that Man in Society — A Study in Hope is trying to share. This invitation gives you an opportunity to join in what has indeed been a communal effort. We can promise you only two things, no three: an eventual return of your photgraph(s), an acknowledgement of your pictures in the manual if it is used, and the gratitude of the authors for helping to make a good book even better.

What kind of picture do we need? Obviously not some fuzzy pictures of a backyard birthday party or any other picture of poor quality. We need pictures which are appealing and meaningful to students of high school age and convey ideas which a thousand words could not express.

If you are interested, would you kindly scan the back issues of *Calvinist Contact* in which the Man in Society articles are printed. Tell us in what unit you think your picture(s) could best serve and what you hope the message of the picture(s) will convey. Obviously it should be your picture since we do no want to become involved in copyright problems. If they are from another source, please name the source.

Write your name and address in pencil on the back of the picture and send it along with your explanation to: Ary De Moor, 82 Harvey St., Chatham, Ont. N7M 1M3. This call for photographs will end December 31 since as of that date all graphic materials should be in. May we look for something from you?

I have used more than my alloted thousand words. Now for those good pictures of equal or greater worth.

When they come home

There are sweet moments in each day
God gives, to make us hold life dear,
For me, one that I treasure most
Comes, when these words I hear:
"Hi, mom, I'm home!"

Those afternoons going on four
Serenity flies out the door,
The screen-door slams; a lunchpail bangs,
School-books plunked on the floor,
I smile; they're home.

A kiss, a grin, a tear-stained face,
A picture painted just for me,
So much to tell, so much to show —
I listen patiently —
So glad they're home.

Those moments brief, but hearts poured out
With joys, frustrations, questions, pain —
Soon they once more run out to play,
And peace returns again
All's well, they're home.

Youth's innocence finds each day new,
Not one is as it was before,
All senses strong and finely-tuned
Creation to explore.
Thanks, Lord; they're home.

In times when many mothers search
For purpose, meaning to their lives,
They're chasing rainbows, blind to gold
Placed right before their eyes —
When they come home.

Judy Lunshof

Russian Bibles are getting through

TORONTO (CCP) — The Canadian Bible Society reported that 25,000 Russian Bibles have been sent to Russia through legal channels.

The Russian Bibles were printed in Stuttgart, West Germany, put on trucks, driven to Moscow, and delivered to the All-Union Council of Evangelical Christians-Baptists in Moscow, the report adds. One week later 60% of them had been distributed to churches as far apart as Kiev in the Ukraine and Novosibirsk on the northern edge of Siberia.

Two brothers came all the way from Alma Ata in Kazakhstan near the Chinese border to get the books for their congregation. As they checked in at the Moscow airport with 1,000 Bibles they had to pay for 1,400 pounds of excess baggage on their return.

Bibles are being supplied to Baptist, Luthern, Orthodox, Seventh Day Adventist and Pentecostal churches.

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LETTERS

Advice for elders when they visit

Dear Sir:

"The elders will come knocking" was a thought-provoking editorial. What I have against the question; "Do you love the Lord?" is that everyone will answer "yes," because they would not dare say "no." It must be very difficult to ask personal questions.

One well meaning elder asked me the inscriptural question; "What good works do you do?" Christ said for us not to let our left hand know what our right hand is doing. I think I answered that I wish I was doing a whole lot more, because it seems like such a precious little bit that we do for the Lord, day in, day out.

If I could revise that "no-no" question, "What do you think about the minister?" it would be this way; "Do you sense a shepherd heart in the pastor and are his sermons meeting your needs, inspiring you, but in the first place convincing you and making your flee to Christ?"

Finally, I wish to comment, however beautiful it is for an entire family to be present at an elder's visit, it makes for a shallow, sensitive conversation, because who can expose the pretty orivate parts of his or her life with all the other family members present? In spite of that, I would hope that elder visitation will last till Christ returns. I always look forward to their annual visit.

Petert Tensen
St. Anns, Ontario

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Mr. Houtman hopes to be in your Ontario area during the next 3 months, and in Alberta in November.

Name _____
Address _____
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Church Page

Welcome the stranger in your midst

This summer several church families travelled to various parts of Canada and found themselves real strangers in other Christian Reformed churches on Sunday. The lack of communication between strangers and the church members reduces the sense of fellowship on the part of the visiting people. It is an experience you are not aware of until you are the stranger. This does not mean that all members have to rush out towards strangers in our midst as some members find it easier than others to approach them. But let us make sure that we live up to our name, "Fellowship Chr. Ref. Church," and let us extend a "welcome stranger" to our visitors.

Fellowship Chr. Ref. Church
Brighton, Ontario

Reach Out ministry fuels fire

We are in the tail end of the tourist season now and tourists are still visiting our area motels where we have placed the Reach Out Bibles. One motel owner reported that mostly young people in his motel are reading the New Testaments. Some, he said, "you would never expect to have an interest in the Bible." Often the Reach Out is left open on the night table. This is a sure sign that is has been read. Let us all pray that God will work with his spirit in the hearts of these people.

Emmanuel Chr. Ref. Church
Cornwall, Ontario

Wherever the Lord leads me

I received a letter from Ina Van Houten this past week and I'll pass along a sentence from that letter which tells us about their immediate future plans: "Siebert has accepted a position as Chaplain in the Hamilton Psychiatric Hospital, and is very excited about this new adventure. I am also, as my family lives there!" This is very happy news about Rev. and Mrs. Van Houten and we wish our former pastor and his wife the Lord's richest blessings as they move to Hamilton and as Rev. Van Houten takes up this new work.

First Chr. Ref. Church
Orillia, Ontario

Transfer "papers": for office use only

Papers: What are they? They are really non-existent. That is to say, there are really no "papers" which you can take along or which can be sent from church to church (much like you carry a union card or a membership card of a certain organization). What we sometimes wrongly call "membership papers" is nothing more than a certificate which is sent from one congregation to another when a member wants to move and requests it. (They cannot be sent without such a request), stating that so-and-so was a baptized or communicant member of a certain congregation, and now wants to transfer to another congregation. The receiving congregation then simply enters this name into its membership registry. And the "transfer form" can then be destroyed.

So "papers" are only forms to be used when transferring a member from one congregation to another. But there are no papers which you can get. If someone insists on getting his papers, he is really saying he wants to resign. For there are no papers which can be given. Membership can only be transferred from one congregation to another. Regular forms are used for this procedure.

First Chr. Ref. Church
Lethbridge, Alberta

Multiplication in Missions of the Chr. Ref. Church

1: Rev. Tamme Vanden Bosch was sent out in July, 1879 to be a "travelling preacher for inland missions." In three years he began churches in Michigan, New York, New Jersey, Ohio, Illinois, Iowa, Kansas, Dakota, Nebraska and Wisconsin. He was our first Home Missionary.

10: In 1939 there were ten ordained ministers serving as Home Missionaries.

50: About fifty persons were engaged in denominational Home Missions in 1959; a couple of women were included.

200: Today there are over two hundred people on the denominational Home Missions team. Beside ordained ministers, there are evangelists, teachers, industrial workers. 19% are women plus the wives of male missionaries who volunteer their services in the work.

On this occassion of the Centennial of Home Missions, no one would want to claim that the Christian Reformed Church has arrived at its full potential in evangelism. There is some evidence which indicates that many are not giving the evangelistic task its proper priority. Yet, we have been making progress. Churches are taking their responsibility to minister in their own communities with increased seriousness. Chr. Ref. people are witnessing where they live and work. Many are asking for training and materials to help them. Ministers are joining their members in evangelistic endeavors. Women are particularly successful in Bible studies with their neighbors using the "Coffee-Break" approach. Young people engage in outreach ministries including the Summer Workshop in Ministries.

New faces are seen in our churches and new names appear in our directories as God by the Holy Spirit blesses our expanding evangelistic activity. Home Missions seeks to serve the entire denomination by providing education and training programs, consultation and advice, materials and ideas as well as general encouragement and inspiration.

The Word cannot be bound

Last week we received a letter from Rev. Uken, who is now back in Brazil with his family. He wrote that on his return he found the church there prospering and the pastor responsible in continuing the work of the Lord.

We, as a Goderich congregation, remember that he told about several difficulties with people uncommitted to the Lord. Now he writes about one case that prayers have been answered again. Dona Irene, mother of five children, was baptized just six weeks before he returned. Before that, despite the fact that she followed many Bible studies, she always turned away from accepting the Lord. When the Uken family left Brazil last November, they thought she would never have a change of heart. But how wonderful the seed of the Word planted in her heart germinated. Two months ago she asked the minister to visit her. She confessed her pride and wrongdoings and asked for baptism. She also asked Rev. Uken to write this to the "people of the home churches" and to thank them for prayers on her behalf.

Is it not great that the Word of the Lord is not bounded to anyone or any place!

Now the Uken family have moved to their new post in the city of Bauru, a very small post. The first Sunday 48 children attended Sunday School. Let us pray that the Lord may bless our missionaries very richly.

Evangelism Committee,
Art Jongejan
Chr. Ref. Church, Goderich Ont.

Our Christian community abroad

Thank you for remembering the cause of Christ in your financial support and in your prayers. We were reminded of the vital part you hold in this great task when we read a recent letter from a missionary to his church at home. We would like to share a part of it:

"Lately it seems the world has been coming apart at the seams. We hear of bloodshed in Rhodesia, Uganda, Chad, Southeast Asia, Nicaragua and Iran. In the midst of such conditions, we proclaim a message of peace and hope as Good News for a sin-dominated world. Yet sometimes that message, because it is only words, seems so small and weak in comparison to the forces opposed to God. As we look back upon 2½ years here, we're especially grateful for your prayers. We can see that they have not only been answered in our own safekeeping and in the success of the gospel, but they have also lifted us up in times of doubt and disappointment."

We are confident this prayer support is experienced by many. We are grateful for your involvement in partnership with Rev. Arie Leder. Yours in his service.

William C. Schultze,
Church Relations.
Westend Chr. Ref. Church
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Church News

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Called
— to Abbotsford (Second), B.C., Rev. John Klomps of Hamilton (First), Ont.
— To Kincardine, Ont., Candidate Case Vink of Grand Rapids, Mich.

Accepted
— to Edmonton (Maranatha), Alta., Rev. Herman Praamsma of Toronto (Rehoboth), Ont.

New address
Rev. Herman D. Praamsma, 11826 -

New clerk
Hamilton (First), Ont. — Mr. Fred Spoelstra, 181 Charlton Ave. W., Hamilton, Ont.

Times of worship
Trenton, Ont. has changed its times or worship to 9:30 a.m. and 7:30 p.m.

Free Reformed

Called
— to London, Ont., Rev. J. Overduin of Pitt Meadows, B.C.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30p.m.910
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB... 8:30p.m. 1280
Peace River-CKYL.. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD.. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO.... 8:30 a.m. 1240
Penticton-CKOK.... 8:30 a.m. 800
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC.. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB.. 10:30 a.m. 800
Hamilton-CKOC... 7:00 a.m. 1150
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS.. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS.... 9:00 a.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD.. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB.... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

House of Charity maintain

by Mrs. F. Groen

Mrs. Groen lives in London, Ontario

It stands somewhere in a beautiful town on the shore of Lake Ontario.

It's like Saul, from its shoulder upwards higher than all the surrounding ones.

A plain, common, maybe in someone's eyes, an ugly dwelling, but if it could talk, it could tell of the wonderful feelings of love and mercy that God can work in the hearts of men by his grace.

An immigrant family bought it, some 21 years ago. They were an average family, not rich in earthly goods, but blessed with eight healthy, normal children, and sharing love, above all knowing the love of God.

For them it was their dream house, their first possession in this good land of Canada.

They worked hard in their jobs, both the father and the mother, because although the price they paid for it would only buy a good car now, in those days, and for them, it was more than their budget would allow.

The father said: "Only two years, mother; you work only two years, then we'll be fine." The house heard all this, and it waited. It got new paint, new linoleum, new aluminum storm windows, and it was pleased.

It's garden was tended with loving care, with mums for the mother and Bleeding Heart for the father because that was his mothers's favorite plant.

Under the roof of that house the Bible was read and many, many prayers were prayed, especially for the shortcomings and sins of the family, and to make their lives a thank-offering to God. It was a good and happy time for the old house.It loved the music and the singing.

Then things changed. One of the children, a happy four-year-old, died of an accident he sustained in the house, and he went to live in God's house. The parents and the brothers and sisters mourned, but God comforted, the music and the singing took on a more severe note, but it continued.

Then scarcely one year later, without any warning the heart of the father stopped, and sadness and grief enveloped the family and the house, and a cry went up in the hearts of all who heard it, a shock went through the community, and the church to whom they belonged! What was to become of the family, and were they to lose the house?

The people of that church and people of the community at large, found it in their hearts to pray for that house, and so generously made God their hearts, that there was plenty to pay it all. House of charity!

Years went by, and the children flew out of the house, to college, to work, in marriage. There were difficult years for the mother but God kept his promises, even though she and her children failed him often!

God leads us, and the mother left the town, too. She tried to hang on to the house, but it was hard. It was sold. And the buyer rented it out. Then came the boat people, and their misery gripped the heart of those same people, and their children, now grown up.

The love of Christ told them again to help, money was gathered in, clothes, furniture, but, where would their family live? But look, the old house was just empty and up for rent again. The owner told those people that they could use it for the refugees!

Loving hands painted it, and wallpapered it and made it good to live in once again.

Another immigrant family occupies the house! Another widow, other orphans! A different language is spoken, and difficulties will be there! But the love of the people which is the love of God, shelters the roof of the old house once more. May the occupants find that love too! Then the House of Charity stands there, not in vain, but thankfully remembered.

Refugees get Ohip right away

In an attempt to alleviate some of the financial burden of starting a new life in a new land, Ontario Minister of Health, Dennis Timbrell has announced that the three month initial registration period of the Ontario Health Insurance Plan (OHIP) will be provided to privately-sponsored Indochinese refugees on a premium-free basis.

Following this initial period, a premium notice will be mailed to the individual concerned, but if it is still felt at that time that further assistance is necessary, the appropriate form may be requested from OHIP and submitted for assessment in the usual manner.

It should be noted, however, that if the sponsored refugee obtains employment where group coverage is available, the insurance must be transferred to the employer's group. If the payment of premiums continues to create a financial hardship, OHIP will consider the continuing of assistance when the appropriate application is received.

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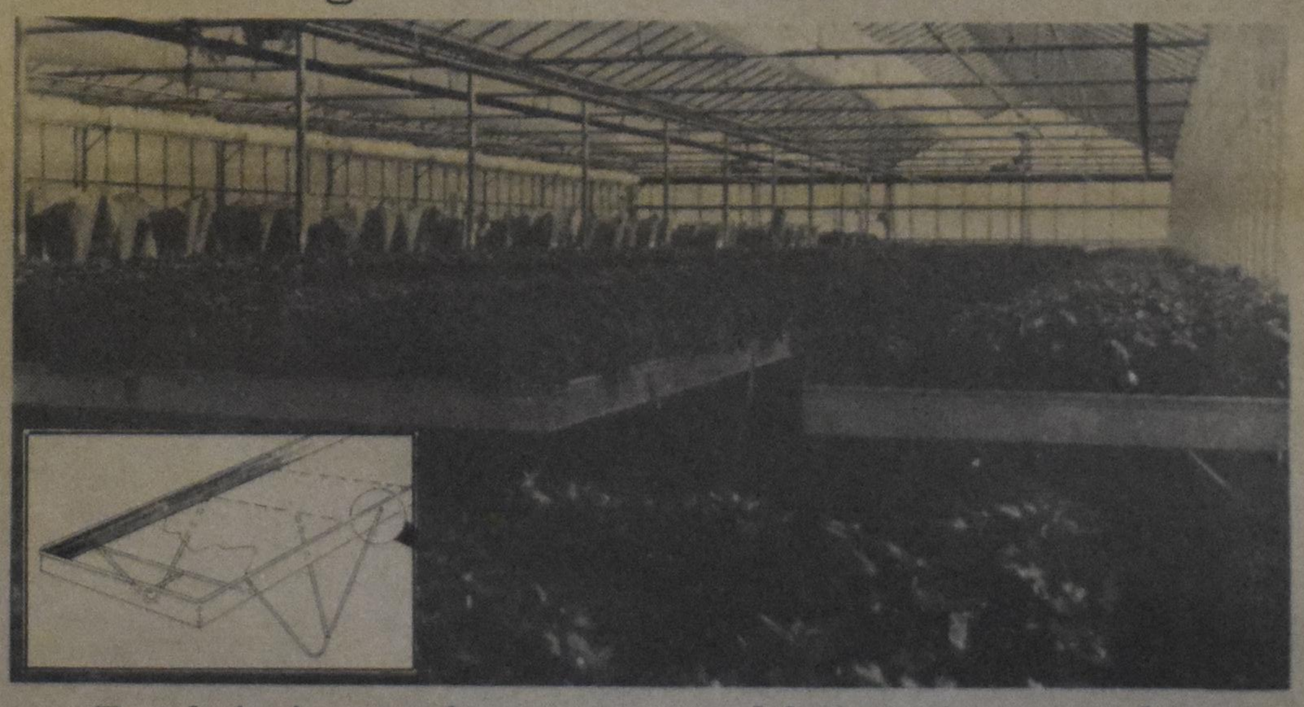

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Small Talk

With several of our brood already in the post-graduate stage I have come to know, if only through parent orientation sessions and by reading between the lines of letters sent home too infrequently, about campus life in general and dormitories in particular.

Each time we left another son or daughter behind I have experienced the whole gamut of characteristic emotions: excitement (look at all the opportunities these kids have here!), jealousy (why did I never get such a chance?), apprehension (will she really be able to stand on her own two feet?), guilt (I should have prepared him more!), rejection (It was so obvious they were eager to strike out on their own!), sentimental indulgence (in spite of their bravado they will feel so lonely once we're on our way home again ...).

Yet, through the years it has been very rewarding. We've known the thrill of graduation exercises and of sharing the joy of achievement with our children. We are grateful, too, that most of these years of academic exploration were spent on a Christian campus even if once it had to be a Roman Catholic institute. These Christian schools of higher learning are blessings the church should treasure with a passion if it values its future at all.

There once was a time, however, when we found ourselves wandering the vast expanse of a secular university campus. The nature of our son's desired vocation demanded this. Apprehension nagged me more than ever. I kept looking over the population which for the better part of the next few years would be his fellow citizens in this self-contained city of some 10,000 mostly young, hardly mature people. They were sprawled on lawns velvety green under a bright blue autumn sky, stood in long registration lines and looked as eager and at times as insecure as their counterparts on any Christian campus. The many parents, too, seemed to be prey to all the familiar emotions.

And yet; there was this subtle and occasionally even glaring difference with all our previous experiences. For one thing, there was no Chapel to be found among all the imposing buildings. No comforting or inspiring text over any doorway, no prayer which opened any get-acquainted session. There WAS a Pub and there WAS a tour guide who assured all mothers that adequate medical help would always be available with all needed medication to be dispensed free of charge except, and this, as was implied by his tone of voice we were all fully expect to understand, contraceptives. For these, the little rascals evidently were to pay their dues. But wasn't it a relief they were to be had nevertheless? seemed to be the general consensus.

Again I felt grateful for the presence of our own student chaplain on this campus whom we were to meet before we left, and for the church in the city beyond. I prayed that this congregation would recognize its responsibility toward these young people on their doorstep. It might mean such mundane things as getting up half an hour earlier on Sunday mornings to give some sons and daughters of fellow Christians a ride to church or to open their homes for a taste of Christian family life whenever needed. Leaving one's offspring behind on any campus or on any job in a distant city can be difficult. More so since all the books on childraising tell us that when that day comes our time as parents is up.

We have to let go then for better or for worse. It's probably very true but enough to trigger the parental panic button. Are we supposed to lay down our weapons, back off and simply hope for the best? No, and a thousand times No!

There's more to Christian parenting than meets the eye of unbelieving experts. God knows it's dangerous out there and we shall plead with him day after day for the spiritual safety of our children. He himself presses the best weapon ever made into our hands and we are to use it till our dying day, never mind whether our children are 6 or 18 or 34 years old. They probably encounter more temptations and know more about the ugly, ghastly immoral side of life than we ever did at their age, what with the protective walls of tradition crumbled at their feet, but there's no reason for despair.

The walls of prayer are stronger by far than the walls of tradition. Thank God he allows us to build them!

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

The family facing today's financial crisis

There is a real financial crisis in many homes today. The rate of inflation has been constantly increasing and at the same time the cost of everything that people buy has been going sky-high to the point that many people cannot buy the kind of food that they would like to have. Or they cannot care for their families in the way that they have been accustomed to. Some people have had to refinance their mortgages or postpone the purchase of a car. It even begins to cut into the life of the family where it really hurts.

It's true the family is not the only one in this condition. The schools in the community are in a state of crisis; many of them have had to cut back on many of their programs. The number of bankruptcies has gone up constantly. The government goes deeper and deeper into debt year after year. You find the rate of borrowing going up to such an extent that it's becoming frightening.

Many people find that the lack of money has a real emotional and mental overtone. The earning and the spending of money are symbols of success in our culture. People strive with all their might to gain as much money as they possibly can. Human beings are usually materialistic and in our society this is particularly true. We measure the worth of a man by his financial status. We measure of the wealth of a person by the amount of money that he has in the bank or the kind of home that he has or the kind of car that he drives. This brings many social pressures.

Money can be used in marriage to give vent to feelings of hostility, of inadequacy, of anxiety; the fact that we're emotionally deprived. For many of us money symbolizes security, both economic and emotional. And as a result you find that there often is a cleavage that comes into a family because people approach money in such strange and neurotic ways.

Money is power, they say. And money gives a man a sense of power because he has the means by which he can buy various things in life that others possibly cannot buy. The man who owns the factory usually has control over a number of people. In the family the person that holds the purse strings is also the one who frequently is in control. There is real power in money.

I read the story of a man who had gotten himself hopelessly in debt. He called himself a "charge-aholic." And in spite of the fact that he had an income of about $12,000, in a few years time he had gotten in debt by over $4,000. The creditors began to hound him; they took away his credit cards. He lost his credit rating at the bank. He could no longer borrow with the result that he would like to buy this or that but he just couldn't do it because his credit was gone. A man like that begins to feel very depressed. He feels utterly unworthy; he's not in line with other people who are able to carry on in the usual way and as a result he finally came to the point where he had to see a psychiatrist to get help in order to get himself out of debt again. This is the kind of thing that happens in these days of financial crisis.

There is a distinction that ought to be made about using money in a normal way and using money in a neurotic way. That means that we use money in order to provide for the things that we need in life. That means that money is only a means to an end. We don't think in terms of money only as an end in itself. But money is there in order to provide for the things that we need in life. This is, I think, the normal way of using money.

But when a person takes a neurotic attitude towards money, often money becomes an end in itself; the kind of person who feels that by the time he retires he will have enough money so that he can do things that he wants to do. He scrapes and he struggles and he takes on extra work in order to reach that goal. This person is making too much of money because he feels this is going to give him security. And it's rather a foolish way of looking at life because then money becomes an end in itself.

Money can also be used by people as a status symbol. It shows a person where he is in society. If he has money he is somebody who is accepted. If he's somebody who can't pick up the tab at the end of a meal for the rest of the people who are with him it gives him a feeling of being somewhat less than the rest. Another matter that has come up more prominently in the last number of years is the fact that in many families there is now "your money" and "my money." When the unity of the family is broken apart by possessions - the ideal is that the wife has her job and she earns a certain amount of money; the husband has his job and he earns a certain amount of money; and then in some families they have separate bank accounts and then it's a question if the husband is going to pay a certain amount of the bills and the wife will pay a certain amount of the bills. But it's "your money" and "my money."

I feel that this is an extremely dangerous thing and this is one of the sad by-products of the fact that there are two wage-earners in the familiy. When you reach the point that the husband says, "This is my money and I'm going to give you a certain amount of money for buying groceries and for taking care of some of the needs of the family," but he keeps check on the whole situation and it's in his control. Then you have a situation where he says, "This is my money and I'll give you a certain amount of it." You find some cases, where a wife earns more money than her husband does. Then you have quite a different situation.

This can often lead to some very deep-seated problems between husbands and wives. I've run into a few situations where the wife can be very demanding about money. She insists that her husband help her to live up to a certain standard. And where a husband tries to go along with it to a point that he's gotten himself into debt. But the result of it often is that these people drift apart because money doesn't bring them together, but it tends to tear them apart. The way we use our money is a reflection of how much trust and how much faith we have in each other. Years ago it was generally expected that the husband paid all the major bills and let his wife handle the rest. In many families this is still the case. And when a marriage is sound it is not extremely important who handles the finances...whoever can do it best and whoever can do it more conveniently.

When you look at the income of the family, the money that is taken in, as God's gift, then it is not used abnormally or in a neurotic way. But it is used as God's gift, which we receive from his hand and which we are going to use in such a way that it will honor him. It's important that we learn to use our money that way.

As you look back over the years, you think of having worked hard and struggled long hours and having lived as cautiously as possible financially in order that you could provide for the children, in order that you could give them an education...in order that you could help them along as they were making their beginnings in life. When you look at it that way, you can say, money is really a blessing from the hand of God, because it is used in love to provide for those whom we love. Then money is a blessing. And it's a gift of God to us...to use in such a way that in it we'll honor him.

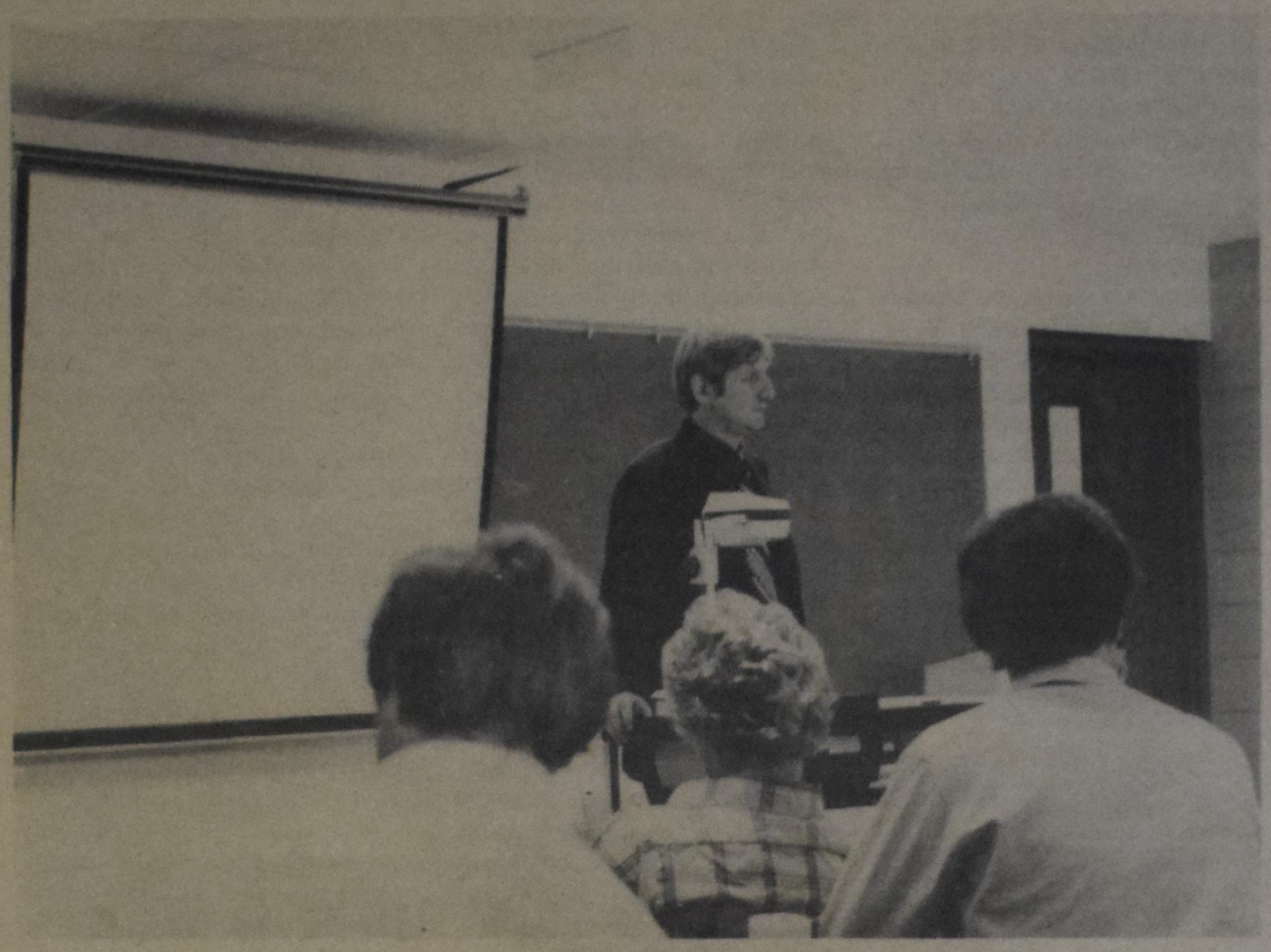
THOUGHT FOR THE WEEK:

There was great wisdom in the advice of the Psalmist when he told men to lift their eyes to the mountains, for when we look up and see life's experiences in the light of the bigger things of life we tend to lose our pettiness, our smallness. Learn then, to put the little things in their proper places, in the light of the big issues of life.

Leadership for Church Education answers a new need

by Burt D. Braunius

Prof. Braunius has been employed by Presbyterian, Reformed and Christian Reformed Churches in the areas of evangelism and education. After serving as a D.C.E. for seven years, in 1977 he accepted a position as Assistant Professor in Education at Reformed Bible College.



Church education in recent years has become a topic of special interest to congregations. Reformed Bible College is continually receiving requests for graduates to serve under such titles as youth director; director of education, youth and evangelism; assistant to the pastor; and, director of Christian (church) education. The demand for professional church educators points to exciting opportunities for ministry, and RBC is helping churches by preparing the workers.

This article deals specifically with the director of christian education (DCE): the qualifications necessary to be a DCE, the nature of his work, and the way in which RBC provides the preparation. The reader should realize that Reformed Bible College has existed since 1940 for the equipping of lay leaders for church service. It is the only Reformed college in which every student follows Bible as the major course of study (40 hours or more of Bible), the only Reformed college which trains students exclusively for church and missions vocations.

The DCE is, first of all, a person who "...with body and soul...belongs to his faithful Savior Jesus Christ." Further, he has a call from the Holy Spirit to the educational ministry of the church and gives evidence of having the spiritual gifts of teaching and administration.

Other qualifications include: a love for people and an exceptional ability in working with them; spiritual and emotional maturity; a commitment to the doctrinal standards of the church; the ability to work with and under a senior pastor; self-discipline in terms of his spiritual and professional lifestyle; the ability to work with youth, accompanied by an interest in athletics and a biblical philosophy of recreation.

The duties of DCE vary from church to church. The variance is the result of the differing needs of churches. Practices primary to one church may be perfunctory to another. Some representative duties of the DCE include: formulating a philosophy of education for the church with the elders and education committee; planning and promoting a long-range church education program; co-ordinating the work of the many educational agencies; interpreting the educational policies of the church to the congregation; developing a plan for the discovery, enlistment and training of lay leadership; correlating the church's education program with the total ministry of the church; reporting to the pastor; serving as the executive secretary of the education committee; informing the congregation of educational needs; providing tools to help groups evaluate their programs and workers;

The DCE carries out the above tasks, not as an office-bearer in the church, but as a representative of the office-bearers. He is actually more of an enabler, a resource person, a counselor, and a teacher than he is a "director". The fact that in most cases he does not have a church office requires him to have an attitude of servant-hood. He leads by serving. He is subject to the elders and minister of the Word.

Preparation

The training provided by Reformed Bible College for the DCE has two primary dimensions: the academic and the experiental. The academic refers to the formal course work. The experiential involves Christian service field work assignments (which are required) and internships (which are available). Both field work and course work are necessary for the Bachelor of Religious Education degree.

While academic work is done in many curricular areas, two which are of primary importance to the prospective DCE are, Biblical subjects and Christian (church) education subjects.

The required core Bible courses include: New Testament survey, Old Testament survey, Gospels, Acts, Pentateuch, Isaiah, Romans, Christian doctrine, Calvinism, and methods of Bible study. An additional 14 courses in Bible and theology are offered as electives. A fundamental premise of RBC is that the best preparation for church ministry comes first of all from a study of the Bible not the liberal arts.

The Christian education courses are aimed at preparing students to become directors of Christian education in local churches. The following course descriptions of the foundational courses should communicate the content of a student's studies in this area.

Introduction to Church Education: a survey of the scope of education in the local church. Emphasis is upon Biblical basis, goals, agencies, methods, materials, and tools for evaluation.

Principles and Practices of Teaching: basic principles in educational theory are considered, with particular application to the teaching of the Bible in the church. Skills are developed for lesson planning and preparation, plus methodology. Student teaching demonstrations receive peer and teacher evaluation.

Teaching Aids and Materials: Survey of the organization and use of audiovisual material, equipment, and curriculum in church education. Attention is given to the selection, preparation and use of learning media.

History of Education: overviews of educational thought from Judeo-Christian and Greek-Roman times to the present. Biblical critique is made of the educational perspectives as they developed historically.

Philosophy of Education: an analysis of the Idealist, Realist, Pragmatist, Behaviorist, and Existentialist philosophies of education in contrast to a Reformed approach. Application is to Christian education today in the church and school.

Besides the foundational courses, the student elects from among the following courses according to his personal needs and program requirements: Physchology of Child Development; Administration of Church Ministry to Youth; Educational Physchology; Camp, Conference, and Retreat Ministries; and Adult Development and Education.

Church education internship is the experiential aspect of RBC's program. It is considered vital to vocational preparation. While it qualifies for academic credit, it's primary value is that it provides actual experience in teaching and administration in a church under the supervision of a professional educator. The internship lasts a least one semester. During this time, the participant should observe the way in which another DCE funtions; participate in regular church education duties; receive constructive, evaluative feedback from his supervisor; and, interact with his on-site supervisor and with his faculty supervisor about his perceptions of the sponsoring church's education program.

The basic program for equipping a DCE has been described. However, two final remarks should be made about the responsibility of RBC in preparing Church educators.

First, it is acknowledged that the normal academic degree for the professional church educator is the MRE (Master of Religious Education) or MCE (Master of Christian Education) degree. Graduates of RBC are encouraged to pursue such a program from a seminary appropriate to their denominational preference.

Second, the exceptional student may be encouraged to become DCE upon receipt of his bachelor's degree from Reformed Bible College. He may be considered equipped if there has been a demonstration of above-average academic competence, a successful internship, emotional stability, and, above all, a confirmation of his being spiritually mature, complete, and equipped for the good work of church education.

This writer is a graduate of RBC and thankful for the foundational education he received there. It led to seven years of service to churches as a DCE, to graduate work in church education, and to involvement in the preparation of others for this area of ministry at RBC.

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The Public Responsibility of the Church

At the forthcoming meeting of the Council of Christian Reformed Churches in Canada to be held in Calgary on November 6 - 8, the delegates will be considering, among other things, the public responsibility of the Canadian churches, especially in their relationship to the governmental authorities. This important issue will be discussed in connection with the report of a special Council committee whose task it was to study "the nature and scope of the mandate given the (Council's) Committee for Contact with the Government and whether the Committee in the past aways dealt exclusively with matters of a truly ecclesiastical nature." Gerald Vandezande, is a member of the Committee for Contact with the Government and a resource person to various (inter-) church task forces and action groups.

By Gerald Vandezande

The churches and other social groupings alike should first seek the Kingdom of God and his righteousness. This message is as central for the institutional church as it is for individual persons, families, schools, political parties, trade unions, business enterprises and other sectors of society. Therefore, the churches must publicly choose whom they will serve. There are only two possibilities in life:the Christian way of service toward obedience and peace and the secular way of disservice toward disobedience and conflict. That choice must be made by the churches communally as well as by their members personally. "Faith without action is dead" (James 2:26). This pointed warning also applies to the institutional church.

However, the churches' public responsibility is different from that of the school, political party, business enterprise, trade union. This difference is determined by the unique place and task each has within the over-all calling to love God and neighbour. The task of the institutional church is shaped confessionally and that of the political party is shaped politically. (The task of the school is educational in character, that of the business enterprise is economic, and that of the trade union is socio-economic.)

But even though the church has a special task, that is not to say the church may ignore the other tasks in the creation. For instance, with respect to politics, the church should direct people's attention to the confessional root questions and the relevant biblical norms for justice. In contrast, the political party should demonstrate the political relevance and practical consequence of the Christian confession in the public arena. Therefore, the church should not assume the responsibility of the political party or vise versa.

The witness of the church, whether it is presented in preaching, prayer, teaching, evangelism, mission, diaconal, relief and other social services or in the way its members live, produce, consume, work and relax, should concern itself with the total needs of humankind and all aspects of life. This comprehensive witness of the church, while shaped confessionally, obviously has basic political, educational, economic, moral and social dimensions and implications.

The biblical faith is a public faith. A message of John 3:16-21 has important directional and structural ramifications for every human activity and for all social structures. For example, it should shape our view of creation, exploration of creational resources, use of energy, development of the economy and obligation to all God's creatures. Therefore, the central command to love our Lord and neighbour (to do justice, to love mercy, and to walk humbly with our God, Micah 6:8) may not be "Spiritualized." Then, it loses its full meaning. As a result, people can do no "earthly" good. Nor may this biblical invitation to be of creation-wide service be "politicized." That would reduce the all-inclusive message of the Good News to a one-dimensional idealogy.

If the churches want to be faithful to the Gospel and authentic in their mission, they should always seek to give full-fledged, confessional expression to the integrality and multi-dimensionality of God's redeeming Word for obedient living throughout his creation. As a confessional community, the institutional church has its own duty to proclaim the universal claims of God's Word for responsible living. The churches as well as other social groupings are under obligation to honour the cosmic scope of Christ's redeeming rule (Romans 11:36-12:2).

Public projection

The Word-and-deed proclamation of the church reveals what if confesses the Word of God to signify for daily life. Whether the churches and their members are aware of it, like it, want to admit it, or not, the ways they live demonstrate their faith: they are witnesses. Their day-to-day living reflects their understanding of love, justice, stewardship, wisdom, morality, mercy, authority and freedom. Their various words and actions ultimately tell whether they truly seek to serve the Lord and his liberating rule of peace and righteousness or whether they (perhaps unwittingly) cater to idols and their destructive regimes of violence and injustice.

Accordingly, whether the church speaks the truth or remains silent, acts for justice or sits still, both its activity or passivity communicates its commitments and priorities to its immediate neighbours and the world at large. Silence and passivity can (and often do) speak volumes, especially in the face of human suffering, political injustice, environmental discrimination, racial oppression and military conflict, whether that be at home or abroad, by right-wing reactionaries, left-wing revolutionaries or middle-of-the-road pewsitters. To remain silent and do nothing is to give the dangerous impression that one agrees with what's happening, that one endorses the status quo, that one condones disbelief and injustice.

Intentions are usually beside the point. Appearances might be deceitful. Nevertheless, that's how the churches' neighbours, also those who hold leadership positions in government, business, education, trade unions and the news media, often judge the believability of Christianity. Rightly or wrongly, these influential observers evaluate the churches and their works as they see and experience them and they often react accordingly.

Clearly, what the churches in general and their members in particular project to Christians and non-Christians alike is of great importance to their institutional credibility and personal integrity. Hense, the churches' public responsibility and the unique nature of their witness, including their testimonies to governments, should be partly shaped by a pastoral sensitivity as to how their neighbours see them, how they understand the churches' faith, and how they interpret the churches' actions (or lack of them). The Canadian churches live in their own historically-conditioned culture. They cannot extract or separate themselves. Instead, they should constantly seek to address as relevantly as they can, the world in which they live and of which they are a part, without compromising the biblical stance and without fearing the cost of Christian discipleship.

Thus, firstly, we can see that it is a legitimate part of the churches' responsibility to speak out and work for love, justice, stewardship, and, secondly, that many among the public-at-large and the powers-that-be also are told what biblical religion is all about.

Confessional contribution

Conscious of their own peculiar place and task in Canadian culture, the churches, alone or together with like-minded communions, via preaching, prayers, pastoral letters, research and action by special committees or task forces, should speak to fundamental problems in the variety of public issues that deserve serious attention. The churches' particular responsibility is to lay bare the foundational questions.

The churches have the confessional responsibility to talk about, also to the government, the underlying views of life, human dignity, public justice, and people's God-given right to live in freedom according to their respective beliefs. These views are clearly at issue in the Canadian native people's civil rights struggle for self-government within Canadian Confederation as well as in the Indochinese and South American refugees' desperate cry for government protection instead of persecution.

On the other hand, the political parties and public justice organizations (such as the Committee for Justice and Liberty) have the political responsibility to articulate the specific governmental steps which should be taken to ensure that these oppressed peoples will be allowed to live responsibility as God's creatures, and advocate their implementation.

The churches' confessional contribution to the resolution of these and other complex issues would benefit the political parties in their particular attempts to come up with appropriate political policies. In these different ways, each of them can compliment the other's public efforts out of what should be a common Christian concern, regardless of race or creed. Such mutually-supportative pursuits for the sake of human well-being can lead to a greater appreciation and proper respect for each other's special place and task in the life of the nation.

When the churches and their members are faithful in their God-ordained responsibility to be of public Christian service, then, by the grace and power of Christ's Spirit, this Kingdom witness may also help to persuade our neighbours, including those in political office, to live as Biblical people. We all, as well as our churches, shall be known by our fruits.

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On the 29th of August large areas of **Dominica, Martinque** and the **Dominican Republic** were laid waste by Hurricane David. Early reports cited heavy flooding, all communications cut, banana crops completely destroyed. Immediate needs were **food to feed the homeless** (estimated at 65% of population for Dominica), **chain saws** to clear trees from the roads, basic **medical supplies**, as well as **helicopters** for airlift to relief supplies and personnel.

CRWRC has given an initial $5000 to Church World Service to provide immediate relief for Dominica and Martinique. Sending personnel to one of the areas is under consideration. Due to the breakdown of communication it is difficult to determine where the need is greatest. CRWRC will be giving further assistance as more information becomes available.

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Canadian curriculum council met

The Canadian Curriculum Council (C.C.C.) met Aug. 6-9 in conjunction with the Christian Schools International convention, held in Anahiene, California. This meeting marked the fourth time the council met since its organization a little over a year ago.

The Council consists of one representative plus one alternate from each of the three C.S.I. districts in Canada. The United States counterpart of this council consists of representatives from each district in that country.

Although each Council is under the jurisdiction of the board of directors of C.S.I. from which it receives its mandate, the C.C.C. has the distinctive opportunity to seek out specific needs as they relate to Canadian Christian schools. It also provides the opportunity to contribute towards the development of curriculum which is of common concern on both sides of the 49th parallel.

Our Council seeks its support and solicits suggestions from all Canadian Christian schools via the different curriculum committees operative in the three districts of C.S.I. It also considers suggestions and input from other organizations in Canada who are concerned about the needs in our schools.

Our committee continues to meet with a great deal of optimism and mutual trust. And although some areas still need some clarification due to the youth of the organization, we are confident that the Lord will use C.S.I. and this Council in unifying our schools in Canada and strengthen our bonds in Christian education with our brothers and sisters in the U.S.A.

If your school or curriculum committee has not had the opportunity to be an effective part of this Council, please contact your local C.S.I. boardmember who will be very pleased to inform you of the councils' objectives. We ask for your prayerful support as we attempt to give direction in the development of curriculum for our Christian schools. Our next Council meeting will be held Nov. 30 and Dec. 1.

Herm Konynenbelt
District 11 representative
Lethbridge, Alta.

Churches are helping dangerous cults.

SASKATOON, Sask. (CCP) — A church in Toronto is now the Canadian headquarters for Hare Krishna. A convent in Gravelbourg, Sask., overlooking a bishop's home, has been sold to a cult known as The Institute of Applied Metaphysics.

"The established churches are not suspicious enough," says Rev. Colin Clay, an Anglican priest in Saskatoon who has written an extensive paper on cults in Canada. Various cults are operating in Saskatoon and the surrounding area, he said, with young people being drawn into them.

The main danger is for a young person travelling from Saskatoon or Regina to Calgary or Edmonton who has an hour to spare in the airport or at a bus depot, Mr. Clay said.

"I know of a girl from Saskatoon who, last November, was travelling to northern Alberta and had to wait for a plane in Edmonton," he said. "The Moonies approached her and she switched her ticket for San Francisco and she has been there since.

No one is immune, he said. There are certain features which identify a cult: the dominating presence of a messianic figure as the organization's authoritative leader; it cuts its members off from society; severs their personal and family relationships and appears to have as its primary function the recruitment of new members, the solicitation of funds and the aggrandizement of its leaders.

Mr. Clay said over 1,800 cults exist in North America, the majority of them using religion as a cloak for their activities. This, he explained, gives the cult a degree of respectability, access to the pocketbooks of its members and a tax-free status. Many cults also receive assistance from groups like Canadians for the Protection of Religious Liberty, he said.

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When the empty plate is your own.

WEYBURN, Sask. (CCP) — The Women's Missionary Society (WMS) of the Free Methodist church here put on a Monday night compassion supper that will never be forgotten by the 66 people who attended.

The tables were all set with the kitchen china but over each plate was an inverted paper plate. When the families finally were seated and grace was said they were permitted to lift the paper plates.

Every third plate was empty. The one next to it had only rice on it, and every other plate contained a full meal.

People were told that if they wanted to eat they would have to share with one another.

The women of the WMS purposely prepared only enough food for 30, even though they expected more than 60 to attend. They report that in spite of this, everyone went home satisfied and some food was left.

smoke less
smoke better
smoke Ritmeester

Ritmeester cigars
Holland

Five thousand brides later...

TORONTO (CCP) — Irwin Perkins kissed his 5,000th bride Saturday, and his wife didn't mind at all.

Perkins, a 79-year-old United Church minister who marked his 5,000th wedding by joining Herman and Ruby Harriott in holy matrimony, said, "Weddings are just about the most pleasant part of my job."

He performed his first ceremony 52 years ago in the northern Ontario town of Uno Park and he was nervous then and still gets the jitters today because "so many little things can go wrong."

He recalled the times he's had to borrow the organist's ring because the best man had lost the real thing.

In his prime, Perkins used to perform up to a dozen weddings every Saturday, but since his semi-retirement in 1971 he has reduced the number to three or four.

Although divorce is on the rise and some couples forego the formal ceremony before living together, Perkins said he is not worried about the future of marriage as an institution.

I've been married 53 years myself — and besides, I give a 50-year guarantee with all my marriages. It gives them something to shoot for."

New president for Conrad Grebel

WATERLOO, Ont. (CCP) — Ralph Lebold of Waterloo has been appointed third president of Conrad Grebel College, a Mennonite college affiliated with the University of Waterloo. He was Conference minister for the Mennonite Conference of Ontario and Western Ontario Mennonite Conference for the past five years.

The appointment is for four years and the delegation of extra duties to cover for his absences during the first year will be Lebold's responsibility. He is studying toward a doctorate in ministry at Toronto School of Theology, and will spend only one-quarter time at the college for the first year.

Native of Waterloo County, Lebold has wide experience in clinical pastoral training at London Psychiatric Hospital and as a pastor at Valleyview Church in London, Ont.

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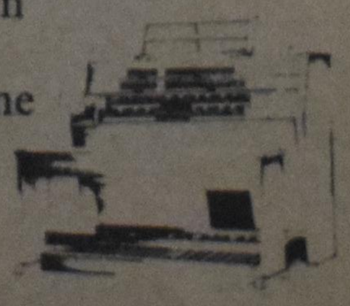

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Politics

APJ: Another mustard seed in a political wasteland

by Ben Vandezande

Mr. Vandezande is a regular contributor to Calvinist Contact

It is essential to have mustard-seed-faith when you want to do political reforming work in the U.S. political system. To think that other politicians and groups are going to rest in your branches (Matthew 13) or that God will use your group to move political mountains (Matthew 17) takes faith like mustard seed.

APJ (Association for Public Justice) is trying to live that kind of faith. It does not have a lot of members (yet), it has only three part-time staff, and yet it has a vision for the long haul.

How else could they dream the dreams and see the visions they eagerly share with you? Dr. Rockne McCarthy will tell you of the association's hopes to develop a citizen's movement in APJ that is intensely involved in becoming aware of issues, acting where possible and having a genuine input into the policy-making. (To that end APJ sponsored a workshop for regional coordinators before its conference this summer.)

Dr. Jim Skillen, the director of research, has a list of research associates who he hopes will help APJ develop "specific programs and policies that emerge from the unique perspective on political life that APJ has."

Joyce Ribbens-Campbell in the Washington office is coordinator for what APJ hopes will be an influential role in forming government policy by regular contact with those responsible for making and enforcing laws.

These are not visions conjured up in the past few months. Since its beginning in 1970 there has been much debate on the program APJ ought to set for itself as it enters the Eighties.

And yet it is a bit of a joke, a practical joke, maybe, but a joke nonetheless. The U.S. is not without its Christians. And there are increasing numbers of Christians who want to be relevant on political, social and economic issues in light of their faith.

APJ's unique contribution to this slow-but-sure revival is to work out the political content of such efforts for justice. Without such a platform many of the justice attempts will face serious difficulty.

To get people to be concerned is tough but to have them dig in for the long haul of political change is an enormous challenge in these times.

And that's the joke. APJ is not a full-fledged Christian political justice movement. Some Senators have more staff people than APJ has members. APJ's program is enormously practical and practically impossible.

What is needed is a groundswell among Christian citizens who want to spend the next ten years putting some move content into APJ's program. Movements like this require people of God who find their Christian citizenship important. It requires patience to work a diverse group of concerned Christians into a common faith-force.

The APJ is one of God's mustard seeds sprinkled in the U.S. for service. That does not make the organization pure or the embodiment of God's justice. But it does mean that God can use even the weak of this world to confound the politically wise.

For more information about the Association for Public Justice write: APJ, Box 5769, Washington, D.C., 20014.

1,000 gather at the Christian Political Conference

By Joyce Ribbens-Campbell

"The whole reason for the establishment of government, according to the Scripture, is to defend and protect the poor...and the whole reason for God's people going into the political arena is to make sure that the government carries out the mandate of God: which is to defend and protect the poor. That's the purpose of government."

So said Tom Skinner, former leader of the Harlem Lords street gang, to a crowd of more than 1,000 people at the Third International Christian Political Conference sponsored by the Association for Public Justice at Dordt College, Sioux Centre, Iowa, on August 24-27.

"What does this have to do with just political representation? With proportional representation?" This is the question conferees had to answer, for although the stated theme of the Conference was "Justice for All, the Right of Political Participation," most of the speakers did not address this topic directly. Tom Skinner, speaking out of his experience as a black Christian in America, appealed to his 99% white and well-off audience to "choose Representatives who represent the Kingdom of God and whose allegiance is to the Word of God and not to special interests."

John Perkins, a black Christian leader in rural Mississippi, challenged those who stand for public justice to "relocate" among the poor, to send to one area, three or four families from every church as missionaries preaching the whole Gospel, which not only saves people's souls but, in so doing, heals their lives by breaking systems of injustice, poverty, unemployment and despair. Use and pass on your skills to teach, build hospitals, start construction companies and farming cooperatives, he dared the crowd. At the next convention of the National Association of Evangelicals, Perkins who is chairman of its social justice committee, will propose a National Christian Investment Corporation to fund such wholistic mission to the poor.

Other speakers who addressed the theme of the Conference more directly were Bob Martin of the Makah Indian tribe; Gatsha Buthelezi, leader of the Zulu people of South Africa; and Hans Borstlap, researcher with the Christian Democratic Appeal party in the Netherlands. Martin presented "A Native American Challenge to E Pluribus unum" (out of many, one).

Insofar as native Americans have not melted into the pot but have maintained separate cultural group identities, they challenge the American way of breaking peoples up into individuals and collecting them into majorities at election time. Although is has continually been violated, there remains a special "trust relationship" between the U.S. government and Indian tribes, which has been upheld in the courts, Martin said. Because of it, many Indian cultures have survived, so this relationship can help point the way to a new politics of cultural pluralism, for which APJ is working.

Gatsha Buthelezi, leader of the Zulu people of South Africa, the largest indigenous tribe, came from a country where the government is supposedly trying to "protect" the rights of groups by forcing separation of peoples one from another and denying all but the white groups their human and political rights. He leads a movement called Inkatha in an ongoing non-violent struggle for justice.

Hans Borstlap of one of the Christian Democratic parties in the Netherlands spoke out of a totally different tradition of politics, but one which APJ shares. In this system, there is a "mental closeness," that is a shared ideal of government and justice, between voters and their elected representatives. They are elected in numbers in proportion to the number of the electorate voting for their party.

For example, if 30% of the people vote Christian Democratic, 30% socialist, and so forth, then 30% of the representatives in Parliament would be Christian Democratic, 30% socialist, and so forth.

It was in the discussion groups that conferees tried to put together what they were hearing from the different speakers, some of whom challenged them to serve the needs of the poor and be their "advocates," while others stimulated them to think about pluralism and just representation. Is our present system of representation unjust? Does it hurt various groups in America -- Indians, blacks, other ethnic minorities, Christians? Does it help keep poor people poor, or is there no connection there?

What at first seemed a weakness of the Conference -- that speakers did not address its theme and spoke out of differing perspectives, proved to be its strength. Conferees who themselves represented a variety of viewpoints, were forced to listen to speakers with other viewpoints. Then they had to hold what they heard up against their own framework, APJ's and that of the other speakers. Rather than being reconfirmed in their old ideas, they were forced to integrate old and new on a deeper level of understanding.

"Direction" revisited

DIRECTION

Christians who are looking for ways of sharing their views on political affairs may want to have a look at this little newsletter.

A four page monthly effort, it describes bills that are before the U.S. House, ways to be involved, some editorial comment and quotes to help us set the direction of our witness. It raises questions for discussion. The format is not suited for long winded answers.

It's original idea was to be much more elaborate i.e.) 8 pages with full comment on specific issues. However, faced with the limitations most political action groups faced, of time, talent and money, they chose the simpler short form.

This newsletter is geared to the Boston area and as such not of regular use to the readers of C.C. But it is a helpful example of the kind of thing a local group can do to make it voice heard on public issues.

For sample copies write: Direction, 598 Columbia Rd., Boston, Mass., 02125.

published by Christian Herald Books, Chappaquay, N.Y., 1979.

One problem of American politics is that it substitutes image and personality for a more fundamental discussion of political philosophy and program. The result is that many people don't have the patience to read a book about much more than a politician's lifestyle sprinkled with some quotes of his views.

This book tries to bridge that gap. What started as a doctoral dissertation (!) has become an easy-to-read book describing the struggles of Hatfield to work his Christian faith into his politics.

For those who want a deeper insight into one man's attempt to work within the political system, this is a helpful book. It lays out Hatfield's changing views right from his youth to today.

Occasionally the authors drop out of their role as sympathetic biographers and comment on the weaknesses and strengths of Hatfield's views. At times that is bothersome because one wishes the analysis would be much more in-depth. But those are the limitations you accept when you want to communicate to a larger audience.

In the main, the book is an excellent primer in Hatfield's views and an inside view of the principalities and powers (in human form) that work away at a man of such integrity in politics. The book is not a whitewash of the Senator. It's sympathetic approach can be understood in light of the fact that the author (a board member of APJ) knows something of the complexity of the problems of a Christian witness in politics.

We can only thank him for letting us join the Senator on his loney walk.

The Adventures of the Jolly Baker

by W.G. Vandehulst

25. Yes, her cap was on neat and straight. And her jacket? Whoops! She almost fell into the well; she had bent too far forward. But she was no longer afraid to be seen. Now the foreign king and all other kings of the world may see her, for every last pleat was in place.

With long steps Mrs. Bumble hurried down a quiet, deserted alley. She cut across the sherriff's yard without asking permission. No one was home anyway.

Now she only had to go down Dogleg Lane. The clamor of the crowd was growing louder. She walked so fast, she almost tripped over her slippers. Around the bend she saw people thronging past the end of the lane, herded along by mounted soldiers with long lances. The king was coming—the mighty king.

26. Mrs. Bumble dashed down the lane. She'd have a good view of the foreign king at the end of the lane; he'd go right past her. She stretched out her long, thin neck to make the pleats in her cap look even straighter.

He was coming, the foreign king. And their own King was sitting beside him. She stood in the alley entrance and smoothed down the already smooth pleats of her jacket.

The splendid coach with the two splendid kings came closer; the strange king was the most splendid of all. He had a stern face and a long beard. They were almost up to the alley. And then . . . ?

27. Suddenly the procession stopped. Only for a moment. Ahead was a narrow bridge, and all the musicians—the trumpeters and the drummers and the flutists—and the mounted soldiers with their long lances had to go across. That caused a traffic jam, so the procession had to stop for a moment. And the king's splendid carriage also had to stop.

It stopped right in front of the lane, right in front of skinny Mrs. Bumble. Mrs. Bumble stood straight and stiff, as if frozen to the spot. Wonderful! Now both kings could see her in her straight, dazzling-white cap and her smooth, gleaming jacket. And maybe the foreign king would tell his people about her when he got home—about the neat, spotless baker's wife.

But what was that? What did she see?

28. Why, that . . . that was awful!

On the side of the carriage on gilded leather straps hung the strange king's coat-of-arms. It was a beautiful golden plate with ten roaring, scarlet lions. But—how awful!—it was hanging crooked! Mrs. Bumble couldn't stand it. That splendid coat-of-arms on that splendid carriage of that splendid king hanging crooked! It made her shudder.

Forgetting all respect, forgetting the fierce soldiers with their long lances, forgetting the two kings, she darted forward and tugged. She tugged hard. The leather straps cracked, but finally the coat-of-arms was straight, perfectly straight.

"Seize her! Seize her!"

29. "Seize her! Seize her!" shouted the soldiers. "That bold vixen! How dare she touch the King's coat-of-arms! It's supposed to hang crooked. Seize her!"

Four or five angry soldiers sprang after her at the same time. The horses reared! Mrs. Bumble thought she was going to be pierced by five sharp lances at the same time.

But they missed her. Mrs. Bumble was too thin and quick for them. Terribly frightened, she shot back into the little lane and raced away.

"Seize her! Seize her!" shouted the soldiers, and they all tried to ride into narrow Dogleg Lane at the same time. But that was impossible. The lane was too narrow for even a single horse. So one of the soldiers jumped from his saddle and chased the bold vixen on foot. "Seize her!"

30. The lane was as crooked as a dog's hind leg. The soldier saw no one. Running down the lane, he came to the sherriff's yard, and then he saw . . . nothing, no one.

Where had the woman gone? Had she flown off like a bird? Had she climbed the big tree? He looked here; he looked there. He searched everywhere. But the wicked woman had vanished.

There, on the ground lay something white; it was a clean, white woman's cap. It was the skinny woman's cap. Angrily the soldier speared it with his lance and walked back up the lane. He had to go back to his king.

31. The splendid procession had moved on, but the soldier's horse was still waiting for him. He was tied to a railing and he whinnied when he saw his master. All the people were thronging the street following the parade. The soldier hastily mounted his horse and "Yaah!" he shouted. "Yaah! Clear the road!"

The people surged aside, and the soldier galloped after his king. "That vixen!" he grumbled. "The coat-of-arms of all other kings hang straight, but not the coat-of-arms of my king. It hangs crooked because he's the most important king of all. And that woman had the gall to straighten it. What an insult! Yaah! Clear the road!" He galloped down the street with the white cap fluttering from the tip of his lance.

32. Then in the sherriff's deserted back yard, from the rain barrel standing against the house under the chestnut tree rose a tangled bob of hair. And then a pale forehead. And then two frightened eyes. Fearfully Mrs. Bumble peered over the edge of the barrel.

Oh, good! That madman with his sharp lance was gone. Suppose he had stabbed her! She shuddered.

Fortunately he hadn't found her. In her awful fright she had leaped into the barrel, right into the cold water. Brrr! Her slippers and her stockings were soaking wet. And her beautiful cap had snagged on a low-hanging branch. Her beautiful cap! Where had it gone?

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TRADITIONAL FAMILY BAKING

Tussen God en Chaos

Laat de Heer Jezus toch nummer een zijn in uw leven. Laat Hij alles te zeggen hebben. Lees in de Bijbel wat Hij van u vraagt. Denk na over uw leven, over de inhoud van dat leven, over alles wat u doen moet in afhankelijkheid van Hem. Vraag elke dag: leid mij in Uw waarheid, leer ijverig mij Uw wet betrachten. Laat het uw lust zijn om de Heer Jezus te dienen. Zonder Hem kunt u niet echt leven. Zonder Hem is er ook geen vrede met God. Alleen wie door genáde met zijn zonden tot de hemelse Vader is gegaan pleitend op de zoenverdienste van de Heiland, die ontvangt van die Vader vergeving van zonden, ervaart vrede met God, en voelt een hartelijke begeerte om 'naar Zijn wil te handelen'.

Het leven is echter vol verzoekingen. Er is een trachten om u die vrede met God afhandig te maken. Die verzoekingen komen niet alleen van de lichtzinnige kant van het leven waar men de pret zoekt zolang het lampje schijnt. Ze komen evengoed van de ernstige kant, waar allerlei problemen worden gevonden.

Er zijn heel wat personen die verzocht worden om overstag te gaan, laat ons eten en drinken en vrolijk zijn, de levensstandaard is hoog genoeg, we hebben voldoende geld om handen om de bloemetjes buiten te zetten. Maar er zijn er ook heel wat die verzocht worden tot zwaarmoedigheid. Dat bleek me laatst nog uit een uitvoerige correspondentie die ik onderhield met zo'n twintig jongelui die vanuit mijn gemeente in Indonesie in een Nederlandse divisie als militair dienden. Wat een vragen, wat een problemen. Er waren jongens die schreven: wat moeten we hier? waarom sneuvelen onze kameraden? als we thuiskomen: is er werk voor ons? is er een meisje dat ons trouw bleef? is er een woning voor ons als we willen trouwen? Uit een archief kwam een gedeelte van die correspondentie te voorschijn. Wat een verzoekingen om ontrouw te worden aan God en aan een mens, wat een spanningen aan beide fronten, het oorlogsfront en het thuisfront, want ook die meisjes hadden het niet gemakkelijk. Indonesie was zover weg en het duurde zo lang.

In onze tijd zijn er weer andere problemen, en verzoekingen die daaruit voortkomen. De werkloosheid begint hier en daar in onze kring ouderen en ook, vooral jongeren, te raken.

Je kunt in een bepaalde omgeving op je hoede zijn tegen elke verzoeking die tot je komt van de lichtzinnige kant van het leven. En dat is te prijzen. Maar je moet oppassen dat je niet ten prooi valt aan de verzoeking die van de ernstige kant komt, om te vervallen tot moedeloosheid, of zwaarmoedigheid.

Zowel de lichtzinnigheid als de zwaarmoedigheid wil zich niet aan de wil van Christus onderwerpen. Ze willen de wet Gods, Zijn regering op zij zetten. Ze willen wetteloosheid. Daarom is het zo nodig dat wij de strijd des geloofs strijden. Laat Christus onze Leidsman zijn in onze moeilijkheden en beproevingen. Al hebben we het soms niet gemakkelijk, laten we flink zijn, en strijden onder de banier van Christus.

De moderne god der wetteloosheid kan ons niet helpen. Hij laat ons juist op het kritieke moment in de steek. Hij heeft ook geen troost voor ons als het ons tegenloopt. Jezus Christus blijft echter aan onze zijde ook als het moeilijk wordt. Hij heeft beloofd ons nimmer te verlaten. Positief heeft Hij gezegd: Ik ben met u alle dagen, tot de voleinding der wereld. We mogen door genade staan in de blijdschap van de vergeving der zonden, en dat geeft kracht in de nood van het leven. Verzoekingen mogen dan van Godswege beproevingen worden - de Bijbel zegt immers God verzoekt niemand-door Gods genade ontstáat er zoveel kracht dat we door de beproevingen kunnen heenkomen. Er is uitkomst. Door Christus! Als we in dat vertrouwen leven wijkt de lichtzinnigheid, en ook de zwaarmoedigheid.

Dan leren we leven naar Gods wil, en zeggen nu eens: uw wil worde gedaan, en dan weer: uw wil geschiede. Dan verwerpen we elke wetteloosheid, die niet anders is dan een schijnuitkomst, al wordt zij dan ook in onze eeuw, ook al weer in de nieuwe t.v. programma's, aangeprezen als je-van-het. We vliegen er toch niet in?

Christus roept ons om trouw te blijven aan Zijn wil. Zijn wil beveiligt ons leven. Zijn wil is heilig, Zijn wil is goed. Wat hebben de mensen er dan toch teikens op tegen? Hij zegt het zelf: Mijn juk is zacht en Mijn last is licht! En Hij kan het weten. Weg met de wet? natuurlijk niet, want wetteloosheid brengt chaos. En de chaos is voor de mens de weg naar de eeuwige dood. Bevinden wij ons dan tussen God en chaos? Kies dan voor God en tegen de chaos, voor de Wet en tegen de wetteloosheid.

J. VanHarmelen

Het jaar van het kind

Vaak is het geld meer belangrijk

De Nederlandse krant nam onlangs het artikel "Miljoenen kinderslaven" over uit De Telegraaf in verband met "Het Jaar van het Kind." Voor uw informatie hebben we het overgenomen.

Terwijl over de hele wereld het Internationale Jaar van het Kind wordt gevierd met festivals, redevoeringen en concerten, heeft de ILO (de Internationale Arbeidersorganisatie) de andere zijde van de medaille eens - belicht met een rapport over kinderarbeid dat de haren te berge doet rijzen.

Zo blijkt dat in weerwil van een ILO-conventie van 1973, die kinderarbeid beneden de vijftien jaar verbiedt, meer dan honderd miljoen kinderen over de hele wereld moeten werken voor de kost, „veelal tegen een miniem of helemaal geen salaris".

Bijna de helft van dit aantal werkt in de landbouw in Azie, Afrika en Latijns Amerika, meestal als hulpje in gezinsverband, en aan deze eeuwenoude traditie valt voorlopig niet veel te veranderen.

Veel erger is de exploitatie van vaak nauwelijks mondige kinderen in de industrie en mijnbouw, en wat hierover uit de doeken wordt gedaan, is zowel deernis- als afschuwwekkend.

Honger

Zo onthult de met de Verenigde Naties geassocieerde "Anti-slavernij Societeit" in Geneve dat in India alleen al 16,5 miljoen kinderen in het arbeidsproces zijn ingeschakeld, niet zelden vanaf hun vijfde levensjaar. Duizenden kleuters worden uitgebuit door gewetenloze bazen in de baksteen- en lucifersindustrie. In het district Savikvi bijvoorbeeld werken 23,000 kinderen van vijf tot tien jaar in lucifersfabrieken voor een hongerloon.

Zij worden omstreeks vier uur in de ochtend met bussen opgehaald en om zeven uur's avonds weer thuisgebracht. "Deze kinderen kennen geen jeugd of school, want ze worden als volwassenen beschouwd zo gauw ze kunnen lopen", aldus het rapport.

Mijnen

De Zuidamerikaanse staat Colombia telt drie miljoen kinder-arbeidertjes.

Van hen werken er tienduizenden in de kolenmijnen soms op 280 meter onder de grond, „in ongestutte galerijen, die nauwelijks geventileerd zijn en waar de enige verlichting bestaat uit kaarsen, die een constant explosiegevaar vormen".

Zij werken van's ochtends zes uur tot's middags twee uur en in die tijd kunnen zij 30 kolenzakken vullen. Loon: zeven peso's per zak, ofte wel twee dubbeltjes.

Tapijten

De beroemde tapijtindustrie van Marokko drijft voornamelijk op arbeidskrachten van zeven tot twaalf jaar. Dat zijn meisjes die zogenaamd worden aangenomen als leerlingen die een gratis opleiding genieten.

De Marokkaanse wet schrijft voor, dat arbeidskrachten vanaf het twaalfde levensjaar betaald moeten worden: de oplossing is dat de jeugdige weefstertjes eenvoudig worden ontslagen als ze die leeftijd bereiken en door jongere „leerlingen" worden vervangen. Tel uit je winst. De verbluffende elektronische apparaatjes uit Taiwan en Hongkong worden niet zelden in elkaar gezet door overwegend vrouwelijke werkkrachten van twaalf tot veertien jaar.

Op Taiwan verdienen ze f2.50 per dag, in Hongkong niet veel meer. Een recente film van de Britse televisie toonde een slecht geventileerde, brandgevaarlijke werkplaats in Hongkong, waar kinderen van twaalf jaar gloeiend heet soldeer hanteerden alsof het stopverf was: verscheiden

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PERSOVERZICHT

• Het was tamelijk rustig in Ottawa. Politieke stilte voor de storm als straks het Parlement geopend wordt! Trudeau was op visite in Peking, Nixon was er ook, alsmede de oud-premier van Engeland. Een reisje naar China schijnt een troostprijsje te zijn voor verslagen staatshoofden.

• De regering schoot even uit haar slof: het ouderdomspensioen - val niet achterover - ging met ongeveer vijf dollar per maand omhoog.

• De president van Air Canada die pakweg zo'n $90,000 per jaar maakte is nu werkeloos. Hij reageerde op z'n ontslag met de opmerking dat het waaarschijnlijk te wijten was aan het feit dat hij lid van de liberale partij was. Hij zal wel gelijk hebben, maar hij vergat daarbij te zeggen, dat dat ook de reden was waarom hij het baantje had gekregen. Dat geval gaat wel weer centen kosten want je zet nu eenmaal geen $90,000 per jaar funktionaris op straat zonder over de brug te komen.

• Air Canada had moeilijkheden met de DC-9's. Een van die vliegtuigen verloor een staartgedeelte. Het bleek dat er meer in gevaar waren dat onderdeel van hun fuselage kwijt te raken. Ze mogen nu niet zo hoog meer vliegen. 't Zijn nu eenmaal geen salamanders bij wie de staart vanzelf weer aangroeit.

• In Vancouver had een advokaat - Jack James - een wekelijkse speciale aanbieding. Deze week een testament voor $19.95. De andere leden van de balie zijn niet erg met deze praktijk ingenomen.

• In Amerika houden twee vragen de bevolking in spanning. Wie gaat honkbalkampioen worden en zal Teddy Kennedy kandidaat worden voor het presidentschap. Kennedy ontvangt al vast bij voorbaat honderden bedreigingen op zijn leven en Carter heeft hem van een lijfgarde voorzien.

• Twee gezinnen ontsnapten uit Oost-Duitsland met een zelfgemaakte ballon. Ze werden met veel fanfare en feesten in West-Duitsland ontvangen.

• Het ijs tussen China en Rusland begint langzaam op te breken. Een Chinese delegatie arriveerde in Moskou om op hoog niveau besprekingen te houden.

• Een paar dagen geleden kondigde de regering in Afganistan aan dat President Nur Mohammed wegens gezondheidsredenen was afgetreden. Die gezondheidstredenen waren niet overdreven want het bleek dat hij vermoord was in een mislukte coup d'etat.

• Het gaat niet goed met de Zimbabwe vredesonderhandelingen in Londen. De beledigingen zijn niet van de lucht.

• De P.L.O. die zo graag repektabel wil zijn liet weer eens een bom ontploffen. Ditmaal in een drukke winkelstraat in Jeruzalem. Er waren twee en veertig gewonden en een dode.

• De Paus heeft te kampen met arbeidsonrust in het Vatikaan. De drieduizend Vatikaan werkers hebben zich georganiseerd, en als er geen verbetering komt gaan ze staken. Zou de Paus lid zijn van die vakvereniging?

• Het was de derde Dinsdag van September in Den Haag. Prinsjesdag ! De gouden koets, mijn oude regiment "Prinses Irene" met berenmutsen op, en Oranje Lampions in de bomen op het Voorhout. Hare Majesteit las de troonrede. De regering van Van Agt kondigde aan dat de zeven vette jaren over waren, en om het maar meteen duidelijk te maken legde hij meer belasting op de benzine, alkohol en tabak. Dat reisje naar Holland wordt hoe langer hoe duurder.

Carl D. Tuyl

De Provincie Quebec 9

Confederatie

door William Stewart

Toen de leiders van de Engelse kolonies in Noord Amerika stappen ondernamen om een verenigd domein te creeren, dat tenslotte in 1867 ontstond, lieten zij zich aansporen door de pressies en de mogelijkheden van die tijd. In de westerse wereld streefde men steeds meer naar grote, gecentraliseerde staten met de nadruk op nationaliteit. Industrialisatie, en vooral de onwikkeling van de stoomtrein, maakten het mogelijk met grote economische en administratieve eenheden te werken. En in Brits Noord Amerika kwam daar nog de overweging van de landsverdediging bij.

In de Verenigde Staten woedde de bloedige burgeroorlog van 1861 tot 1865 en soms zag het er naar uit dat de oorlog naar Canada zou overspoelen. Engelse koloniale bestuurders, die op de hoogte waren van stromingen binnen de Verenigde Staten die uitbreiding wensten, waren bij de eersten die inspanden voor politieke samenwerking tussen de kolonies in Noord Amerika. En ongeveer dezelfde meningen werden gepropageerd in Canada, waar de politieke eenheid, die sinds 1851 in effect was, in een verwarde toestand was geraakt en weinig resultaten had.

De bevolking van Brits Noord Amerika was tot ongeveer 3,300,000 mensen toegenomen, en de helft daarvan spraken Frans. Montreal was de grootste stad, met ongeveer 100,000 inwoners, en dan Quebec City, met 60,000 inwoners. Er woonden in Toronto ongeveer 50,000 mensen en in Halifax 26,000.

De meningsverschillen over godsdienst en taal lagen vlak onder de oppervlakte, maar er was toch ook een begin van politieke samenwerking. Hoewel de vereniging van Upper en Lower Canada een politieke mislukking was, bracht hij wel enige politieke partnerships voort, die na de confederatie nog belangrijker werden. Een opmerkelijke vriendschap was bijvoorbeeld die tussen Robert Baldwin, een in Toronto woonachtige voorstander van verantwoordelijk bestuur, en Louis-Hippolyte Lafontaine, een woordvoerder voor de Frans-Canadezen. En dan was er ook het belangrijke partnership van George-Etienne Cartier en John A. MacDonald. Dit soort samenwerking tussen mensen uit de 2 taalgroepen was grotendeels te danken aan de eerste Engelse gouverneurs, die voor het grootste deel welwillende gevoelens koesterden jegens de Frans-sprekende, Rooms-Katholieke gemeenschap die binnen het Britse gebied ingesloten lag.

De gesprekken over vereniging liepen uit op een voorstel van de kolonies New Brunswick, Nova Scotia en Prince Edward Island in 1864, om een conferentie te houden om de mogelijkheid daartoe te bestuderen. De leidinggevende figuren in Canada grepen die gelegenheid aan, en vroegen om een uitnodiging. Cartier en MacDonald leidden de Cadanese delegatie naar de vergadering, die in Charlottetown werd gehouden. Een jaar later werd er in Quebec weer een conferentie gehouden, die in 3 weken tijd een schema ontwierp voor de constitutionele samenstelling van een federatie van de Britse gebieden in Noord Amerika. Prince Edward Island en Newfoundland verwierpen het plan direct, maar het werd door de andere deelnemers wel aangenomen.

Sommigen van de voorstanders van een verenigd Canada wensten een bestuur door een enkele regering, maar men begreep wel dat de Frans-sprekende inwoners van Quebec zoiets nooit zouden accepteren, omdat zij ervoor wilden zorgen dat hun eigen speciale cultuur zou blijven bestaan. Met het voorbeeld van de Amerikaanse Burgeroorlog voor ogen, schiepen de Vaders der Confederatie een sterke centrale regering, terwijl de provinciale wetgevende vergaderingen slechts beperkte macht hadden.

De Engelse regering was ingenomen met de resultaten van de Conferentie te Quebec, en nodigde afgevaardigden uit voor een vergadering in Londen in 1866 om de nodige wetten te ontwerpen. In de Verenigde Staten was de reactie echter negatief, en het Congres nam een resolutie aan die het plan afkeurde. Daaruit kwam een maatregel voort: de Canadese leiders hadden hun nieuwe land het Kingdom of Canada genoemd. Maar in Londen dacht men dat er minder vijandige gevoelens in de Verenigde Staten zouden zijn als men het woord "Kingdom" wegliet, en zo werd het nieuwe land het "Dominion of Canada" genoemd.

De mannen die de campagne voor de vorming van Canada leidden, waren een vitaal stel, de meesten van hen even in de veertig. Zij wisten hoe belangrijk spoorwegen konden zijn. Zij waren bezorgd over de toekomst van de uitgestrekte gebieden in het noord-westen, die naar hun mening onder het bewind van Amerika terecht zouden komen als Canada ze niet annexeerde. De voornaamste voorstander van Confederatie in Quebec was George-Etienne Cartier, die beweerde dat de Frans-Canadezen de waarborg van hun eigen provinciale regering zouden hebben. De nieuwe nationaliteit, beweerde hij, zou van politieke aard zijn, en zou de Franse cultuur onaangetast laten. De volken met hun twee culturen zouden volgens hem in de nieuwe natie tezamen komen voor competitie en samenwerking, en niet voor tweedracht.

Toen de British North America Act door het Parlement in Londen was aangenomen, ging hij op 1 juli 1867 in werking. De Act bond de 4 provincies, Quebec, Ontario, New Brunswick en Nova Scotia samen in een natie en liet ruimte open voor de toekomstige toelating van Prince Edward Island, Newfoundland en de gebieden in het noorden en westen.

(l. tot r.) Sir John A. MacDonald, Canada's eerste Prime Minister. Joseph Howe, spreker en journalist, en Nova Scotia's meest beroemde afstammeling. Hij werd bekend om de strijd die Nova Scotia in 1848 de eerste verantwoordelijke regering gaf in een overzees kolonie. Howe deed zijn uiterste best om N.S.'s samengaan met de Dominion te voorkomen. Sir George Etienne Cartier, leider van de Frans-Canadese vleugel van de Liberale Conservatieve Partij en MacDonald's naaste politieke medewerker. Zij waren collega's in 1855 en met slechts een onderbreking dienden zij samen in opeenvolgende kabinetten tot aan Cartier's dood in 1873. (Fotos overgenomen uit: **MacDonald: His Life and World,** *McGraw Hill Ryerson).*

Geld

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meisjes misten een of meer vingers.

Schoenen

Maar ook in de Europese landen heersen nog misstanden: de beroemde Italiaanse schoenenindustrie steunt voor een deel op huisvlijttoeleveringsbedrijven, waarbij kinderen vanaf acht jaar zijn ingeschakeld.

De deprimerende conclusie is, dat men 1979 beter kan uitroepen tot het Jaar van de Kinder-Slavernij want het euvel breidt zich vooral in de arme landen van de Derde Wereld nog steeds uit, aldus de ILO.

SHALOM MANOR
GRIMSBY, ONTARIO

(Rusthuis van de C.R.Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808

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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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"Ach, het is niet de ware geest van het christen zijn," kan de meester vaak betogen op vergaderingen, de ene plaats kan en mag zich niet boven de andere verheffen om de macht in handen te krijgen. De Heide heeft recht op zelfstandigheid en behoeft niet een ondergeschikte rol te aanvaarden. Daarbij komt nog het karakterverschil van deze twee plaatsen: IJmuiden heeft het gezicht aan de zee gekeerd en het goud komt bij tonnen binnen, terwijl de Heide zich op de algemeenheid richt, een samenleving van verschillende richtingen en stromingen, waar het goed is om te wonen. De geest van de polderwerkers is aan het verdwijnen, en maakt plaats voor een geordende maatschappelijke samenleving, waar ieder mens zijn eigen leven kan leven en tegelijk met de naaste samenwerkt, om zo tot die wondere eenheid te geraken, die mensengemeenschap, burgerij heet."

"Nou meester, waarom doe je het dan zevers niet?" vraagt een visser met een grijns op zijn verweerd gezicht, "je bin toch vrij om te gaan en te staan! Je hoeft niet naar IJmuiden."

"We zijn niet vrij," weerlegt de meester, "wij zijn-aan IJmuiden gebonden, IJmuiden moet toestemming geven en ons los laten. Wij hebben geen kapitaal en kunnen niets beginnen zonder hulp! Als IJmuiden ons eens een som schonk of voorschoot, zodat we konden beginnen, maar daar wordt niet aan gedacht. Wel moeten wij steeds een vaste bijdrage aan geld geven voor de kerk van IJmuiden."

Er is werkelijk onrecht en wanbegrip. IJmuiden meent, dat de Heide dankbaar moet zijn onder de vleugels en heerschappij van hen; maar de Heide is volwassen geworden en wil op eigen benen staan.

Het is moeilijk praten met mensen, die het niet begrijpen of willen begrijpen. "Geen kerkstrijd," zegt de meester met klem tot de heer Brederveld, die beurtelings op de Heide en dan in de Harskamp op de Veluwe werkt, "wij moeten geen hete hoofden en kille harten krijgen; laten we rustig doorgaan en wachten, maar de strijd toch niet staken.

Zo heeft de kerk van IJmuiden jaren lang de geldelijke steun van de Heide, offers zijn het; zelfs vraagt men aan de Heide verplichte bijdragen voor een te bouwen school in IJmuiden en het moet gegeven worden, al weet men nauwelijks waarvan. Tot geld inzamelen en sparen komt de Heide op die manier nooit en men denkt soms, dat het boos opzet van IJmuiden is. De verbittering groeit. Het is zuur, als men het glimmende IJmuiden vergelijkt met eigen armoede en dan nog de spot heeft te ondergaan: "Jullie met die Hei? Laat me niet lachen, wees blij dat we voor jullie willen zorgen!"

"Zorgen? Wij dragen nog bij aan jullie goudmijn! Jullie behandelen ons als een stel onmondigen!"

IJmuiden schudt het hoofd. "De Hei wordt toch niets, is nooit iets geweest."

Daar kan de meester het dan wel weer mee doen. Het is een bittere gewaarwording, maar onversaagd gaat hij door. In de jaren, dat Tivoli nog werd gebruikt en kort nadat IJmuiden dit losliet omdat zij nu zelf een kerkgebouw bezaten, preekt de meester vaak in Tivoli, want de heer Brederveld is vaak verhinderd door zijn werk in de Harskamp — werk waar hij nog iets mee verdient, want het traktement op de Heide is eigenlijk te laag. Tivoli wordt als een strohalm door de Heide vastgehouden, maar zal straks toch losgelaten moeten worden wegens geldgebrek en dan moet de Heide immers naar IJmuiden. De val is listig opgesteld.

Maar de meester houdt het zo lang mogelijk vol en denkt er niet aan zich onder IJmuiden te scharen. Hij zal doorvechten. De kerk voor zelfstandigheid; de school voor gelijkstelling.

Soms is de meester door zijn werk verhinderd in Tivoli te preken, hij vindt het vanzelfsprekend dat dominee Koers dan voorgaat, maar de dominee laat weten dat hij niets met Tivoli te maken heeft. Dit maakt de meester goed nijdig; hij legt een bezoek af bij dominee Koers. "De Heide heeft geen geld om zelf een dominee te bekostigen; de heer Brederveld werkt voor een zeer sober loon en ik preek in Tivoli voor niets - als de heer Brederveld en ik eens verhinderd zijn te preken, waar haalt u de treurige moed vandaan niet in Tivoli te willen preken? Ons niet te helpen? U ontvangt een ruim traktement in IJmuiden, een dienst in Tivoli kan geen bezwaar zijn en U ontvangt toch een geldelijke toezegging."

De dominee is ietwat ontzet, dat een lid van de gemeente elders, een schoolmeester op die wijze tot hem spreekt; het aureool van heilige onschendbaarheid dat de predikanten zichzelf zo graag schenken, schijnt deze meester niet te zien.

Mijn beroepingsbrief behelsde alleen het dienen van de gemeente van IJmuiden," zegt dominee Koers koel, nauwkeurig zijn vingertoppen tegen elkaar passend en naar het plafond starend, "dus kan ik de Heide daarom niet van dienst zijn."

De meester ziet hem met verbijstering aan. In hem springt de vraag op, of dergelijke gedachten passen in een streek, waar gevochten wordt om opbouw en evangelisatie, het blindelings werken in ijver zonder enge menselijke grenzen. Gods Koninkrijk kent immers geen grenzen.

"De Heide heeft bitter hulp nodig," zegt hij, "u weet, dat ik altijd genegen ben Zondags in de kerkdienst te spreken, maar het lijkt me wenselijk, dat mensen met een speciale theologische studie die taak af en toe van mij overnemen." Met nadruk voegt hij eraan toe: "Voor die gestudeerd hebben aan onze Vrije Universiteit, die speciaal voor dit doel is gesticht en waar we veel van hebben verwacht."

De dominee is het niet met hem eens; hij denkt aan de waarschuwigen voor hij naar IJmuiden trok: een streek van volk in de goot, een dorpsonderwijzer, die nogal eigenwijs is en denkt iets van theologie te weten zodat hij kerkdiensten leidt - ja, ja. Hier zit de man voor hem en bekapittelt hem, dat hij voor de Heide moet preken, de Heide die bij IJmuiden mag behoren en niet wil in een halsstarrige zucht zelfstandig te zijn en een eigen kerkgebouw wil hebben, ja, ja. "Het spijt me, "zegt hij iets verveeld, "ik heb genoeg werk in IJmuiden."

De meester staat op. "U zegt dat het u spijt, het spijt u niet! Voorts lees ik in de Bijbel, dat Christus overal optrad, voor welk publiek dan ook en bijzonder veel werkte Hij onder het afval van de maatschappij, maar het kan zijn dat Jezus een andere beroepingsbrief ontving dan u hebt ontvangen."

Het kan niet anders. Officieel kerkt men nog in IJmuiden, maar langzamerhand komt men bij elkaar in een gehuurd gebouw in de Willebrordstraat. Een lid van de kerk op de Heide gaat listig te werk: hij bouwt een huis met een groot verenigingsgebouw ernaast, dat de vorm van een dorpskerk heeft en biedt de Heienaars aan, hier te kerken tegen een lage huur. Gretig wordt het aanvaard, maar alles is eigenlijk illegaal: de kerk van IJmuiden ziet het en verbiedt om in dat gebouw de Doop te bedienen en het Avondmaal te vieren. Dit alles blijft in de bekende broederlijke liefde in IJmuiden bepaald.

Willebrordstraat - de naam van Willebrord zegt me wat, " ontdekt de meester wrang, "Willebrord, de eerste evangelieprediker in deze streek-"

Zijn vrouw lacht hem toe. "Willebrord heeft werk verricht dat grote gevolgen kreeg," zegt ze, "hij heeft ook niet anders gedaan dan gewoon doorgaan met het werk."

"Wat wij ook zullen blijven doen," beaamt de meester.

"Je krijgt het druk met de preken," gaat zij door, "de heer Brederveld vaak in de Harskamp of ziek; dus jij preken in Tivoli en Wijkeroog-"

"De hoeden en pettenkerk," plaagt de meester.

"De kerk in Wijkeroog," gaat zijn vrouw onverstoorbaar door, "dat houdt in: telkens een preek maken terwijl je er niet voor hebt gestudeerd."

Dan strijkt de meester liefdevol over het grijzende haar van zijn vrouw. "Mietje, je vergeet een ding: ik ben door het leven geleerd en heb veel levenslessen ontvangen die je op school nooit leert." Deze uitspraak is werkelijkheid; het blijkt uit het feit, dat andere kerkgemeenten de meester vragen in een vacante Zondagsdienst op te treden en zo komt de meester regelmatig in de Zaanstreek, waar de kerkgebouwen vol stromen met mensen, die graag naar zijn uitleg van de Bijbel horen; men luistert gespannen naar hem en gaat voldaan naar huis terug.

"Hoe komt dat toch?" vraagt Gre wel eens.

"Ik zie als enige reden dat men moet spreken naar het hart van Jeruzalem," zegt de meester, "anders kan ik het niet; je moet begrijpelijk zijn en niet hoogdravend; doordringen tot de kern van het geloof en laten zien hoe dit het enige is, waar een mens op kan leven en gelukkig zijn. Daar vragen de mensen om, niet om gegalm en dierbaar gedoe. Hij denkt aan de vele avonden, dat hij toch tracht te studeren op teksten en Bijbelfragmenten, schatgraven in de Bijbel. Hij denkt aan zijn schoonzoon Nauta, die door een eens begonnen theologische studie onschatbare diensten bewijst met boeken en aanwijzingen. Bovenal echter is de ware geloofsuiting de bezieling, die zijn woorden doordrenkt en beslag op zijn hoorders legt: men voelt: deze man spreekt uit ware overtuiging.

Zo blijft Tivoli een tijdlang nog kerk en alles is eigenlijk illegaal. De Heide heeft echter de groei goed te pakken en de Hervormde gemeente die zich zovele jaren met de anderen gelukkig voelde, samen bouwde met de meester aan het werk, wil dit voortaan voortzetten in nauwer verband. Het ledental van de kerken is te groot geworden voor samenzijn; het is beter te splitsen en een district te maken. Onverbiddellijk ziet de meester het feit naderen, dat men niet de grote gemeente als een eenheid splitst op een basis, maar dat men gaat splitsen naar kerken en genootschappen, wat de eenheid zal breken. Het is al zichtbaar.

Men bouwt een evangelisatiegebouw naast het huis van de heer Gutterling in de Kalverstraat; het cafe Veltman dat te klein in geworden, geeft voortaan zijn ruimte aan kleine vergaderingen. In Maart neemt men het nieuwe gebouw in gebruik: een kostelijk bezit op de Heide. Het is een aanwinst voor de Kalverstraat bij "De Beurs", twee oude bomen staan in de voortuin. Van binnen is het een goed ingericht lokaal met twee rijen stoelen en enkele banken; er is een kleine preekstoel, zelfs zijn er banken voor de kerkeraad. Om het geschuifel van stoelen te voorkomen, zijn smalle latten op de vloer aangebracht, zodat de lieve jeugd niet te hinderlijk zal worden. Aan het boogvormige plafond hangen vier grote petroleumlampen met wit glazen bollen; soms moet de koster in het midden van de preek met zijn trap de lamp wat ophalen, maar de man staat nergens voor.

De heer Gutteling heeft veel gesprekken met de meester over het werk; beiden moeten preken en beiden moeten evangeliseren; zij stimuleren elkaar en schakelen steeds hun gezin in bij het werk. De naaikrans telt vele leden en de altijd ijverige Mien Sluiters is een van de leidsters die onvermoeid elke week de vergarderingen organiseren, zodat met Kerst stapels kleding, uitgedeeld kunnen worden aan de armen op de Heide. Het leven springt aan alle kanten uit op de Heide - het verheugt de meester bovenmate.

Maar bijzonder verheugend is het raadsbesluit van de gemeente Velsen op drie-en-twintig Juni van dat jaar: men besluit de naam "De Heide" op te heffen en deze plaats voortaan te noemen "Velseroord." De stad is geboren, wie zal haar groei tegenhouden?

Op een Zondag wordt de dienst in Tivoli weer door de meester geleid. Hij loopt terug naar huis en neemt als vanouds de IJmuiderstraatweg, berucht om de vele kroegen.

Voor een kroeg blijft hij staan; het gelal dringt tot buiten door, de meester overlegt of hij binnen zal gaan of doorlopen; soms lukt het hem de mannen uit de kroeg te krijgen en naar huis te brengen; in een impuls duwt hij de kleine glazen deur open en staat in de walm van de kroeg.

De stamgasten kijken nieuwsgierig naar de meester, sommigen wenden zich af: "He, de meester, ja meester, ik kom, maar eerst nog een slokkie."

Toon de Lijs zit schuingezakt aan een tafeltje met een borrel in de magere hand, een grijns op zijn gerimpeld gezicht; hij ziet de meester bij de deur staan en plotseling valt Toon de Lijs iets in: hij heeft zin in een geintje, ja-daar heeft hij gewoon zin in.

"Hei jongens!" krijst z'n dronken stem, "daar hè je de meester!"

De anderen lachen bulderend. "Toon zeit wat! Toon heit em om!"

"O ja?" hoont Toon, die niet om te krijgen is na zoveel jaren kroeg lopen, naar zijn mening, "za'k je effies late merke hoe dronken ik ben? Ik ben niks niemendal dronken! Za'k je een haal over je gezicht geve? Za'k es..." Hij zwijgt ineens, een zoekende blik over het tafeltje:"jonges, weg die rommel, geef alleen jullie glaassies an Toon, ja alle glaassies op een rijtje, nou za'k jullie es late zien wat Toon het gezien in de kerk van de meester, nou ken je in de kroeg ook vroom worre-weet je hoe ze dat in de kerk noeme, nou dat noeme ze avondmaal viere -"Hij dreigt te stikken in zijn lach. Dan vouwt hij grijnzend z'n handen, kijkt naar het berookte plafond, schuift de glazen naar de anderen, die vermaakt toezien: "kijk, ik ben de dominee," hikt Toon, "allemaal een slok en dan een stukkie brood..."

De meester voelt zich wit worden - dit gaat te ver, gonst het door zijn hoofd, dit gaat te ver -

Hij doet een paar stappen naar het tafeltje van Toon. "Mannen, wat doen jullie! Begrijpen..."

"Grijp em!" bruit Toon ineens - maar dan geeft hij een doordringende schreeuw, ziet met wijd opengespalkte ogen en vertrokken gezicht naar zijn arm die hij naar de meester uitstrekte in een wilde onverwachte beweging - Zijn arm blijft in die uitgestrekte houding.

"Nou Toon, wat heb je?" schateren de anderen, "doe je arm weer naar beneeje!"

"Kan niet," kermt Toon, "ik kan me arm niet naar beneeje krijge! Afblijve!" bruit hij wild van pijn.

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CLASSIFIED RATES

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NOTES OF THANKS

GILS: We would like to express our sincere thanks to our relatives, friends and neighbours for their acts of kindness, floral tributes, cards and donations to the Heart Fund, in the passing away of Mr. A. Gils.
The Gils family.

PRENGER: We wish to express our sincere thanks to all who remembered us on our 50th Wedding Anniversary. To all who came to our "Open House," for the cards, flowers, and your donations to the CRWRC and Woodstock Fund, thank-you!
"Give thanks to the Lord, his mercy endures forever."
Mr. and Mrs. Herman Prenger,
R.R.#15, Thunder Bay, Ont.
P7B 5E3.

BIRTHS

KUIPERY: "Praise to the Lord, the Almighty, the King of creation." Dick and Arlene Kuipery (nee Schippers) announce with thanksgiving to God, who has made all things well, with the birth of CHRISTINA GRACE, born September 11, 1979, at 3:25 a.m., weight 10 lbs. 2 oz., in St. Catharines. Sister for Elizabeth Joanne. Grandparents: Mr. and Mrs. Klaas Schippers (Burlington), and Mrs. and Mrs. John Kuipery, St. Catharines.
40 Dunblane Ave., St. Catharines.

MCGRATH: Jim and Linda (nee Rauwerda), thank God, the giver of life, for their first born, a daughter, NATALIE TERESA, (8lbs. 1 oz.) on August 31, 1979. First grandchild for Karl (Kees) and Tina Rauwerda of Simcoe, second grandchild for Reginald and Shirley McGrath of Hagersville. First great-grandchild for Mr. and Mrs. Andy Van Netten of Aylmer. Third great-grandchild for Mr. and Mrs. Roel Rauwerda of Bergum (Fr), Nederland.
12 Carrick St., Hagersville.

MARISSEN: Harry and Ida thank the Lord for their first child, DARRYL JASON, born September 5, 1979, 7 lbs. 10½ oz. Proud grandparents are Mr. and Mrs. F. Saarloos and Mr. and Mrs. T. Marissen both from Aylmer.
R.R.#2 Box 4, Grand Bend,
Ontario N0M 1T0.

SCHOTSMAN: John and Pauline (nee Vander Kruk) thank the Lord, the creator and giver of life, for the safe arrival of ALISHA NICOLE, born September 23, 1979. A little sister for Melanie. 2nd grandchild for Mr. and Mrs. J.D. Schotsman and 43rd grandchild for Mrs. C. Vander Kruk Sr.
R.R.#1, Waterdown, Ontario.

STEENBERGEN: We, Peter and Sandra, praise the Lord for the safe arrival of our first child, KAREN ANN. Born September 11, 1979. Proud grandparents are Mr. and Mrs. P. de Graaf of Auburn, and Mr. and Mrs. L. Steenbergen of Drayton.
R.R.#2, Drayton, Ont.

BIRTHS

UYESUGI: Joyfully and with thanks to God our father for this precious gift of life, we announce the birth of DANICE LINDA, on September 1, 1979. Little sister for Janine.
Steve and Margarethe (nee Bos)
Box 3405, Smithers, B.C. V0J 2N0.

VAN DOORN: John and Helen thank God for his precious gift of their fourth daughter, LAURA BETH, on Tuesday, September 4, 1979. Welcomed with love by sisters: Anne, Kelly and Melissa. Twenty-eighth grandchild for Mr. and Mrs. Th. Snyder and ninth grandchild for Mrs. J. Van Doorn.
130 Caithness St., Caledonia, Ont.
N0A 1A0.

MARRIAGES

BEINTEMA-VANDERWAL: With gratitude to the Lord, Mr. and Mrs. Dirk Beintema of Lethbridge, and Mr. and Mrs. Bert Vanderwal of Coaldale, are pleased to announce the forthcoming marriage of their children, BARBARA HILDA and GERARD JOHN. The wedding ceremony will take place, D.V., on Friday, October 12, 1979, at 4:30 p.m. at the First Lethbridge Chr. Ref. Church, Rev. J. Tuininga, officiating.
P.O. Box 360 Coaldale, Alberta.

BERKLOO-WATTIE: Mr. and Mrs. Hendrik Berkloo of Weston, Ontario and Mr. and Mrs. Vincent Wattie of Cornwall, Ontario are pleased to announce the forthcoming marriage of WILMA and MICHAEL. The wedding will take place, D.V., on Saturay, September 29, 1979, at 2:30 p.m., in the Maranatha Chr. Ref. Church, in Woodbridge, Ont., Rev. C. Tuyl officiating.

BOSMA-KLAPWYK: Mr. and Mrs. James Bosma of Guelph, Ontario, are pleased to announce the forthcoming marriage of their daughter, HIEKE to JACK, son of Mr. and Mrs. Leonard Klapwyk of Elora, Ontario. The wedding ceremony will take place, the Lord willing, on Saturday, October 13, 1979 at 7:00 p.m., in the First Chr. Ref. Church of Guelph, Ontario. Rev. John D. Hellinga officiating.
Future address: 381 Cameron St., Fergus, Ont.

DUIKER-BRASSINGTON: Mr. and Mrs. Jack Duiker of Barrie, Ont. wish to announce the marriage of their oldest son, RICHARD JOHN (RICK) to SARAH JEINE BRASSINGTON, daughter of Mr. and Mrs. Robert Brassington, of Thornton, Ont. The wedding ceremony will take place, D.V., on the 13th of October at 4 o'clock in the afternoon in the First Chr. Ref. Church, 156 St. Vincent St., Barrie. Rev. H. Bierman officiating.
P.O. Box 1107, Barrie, Ont. L4M 5E1.

FABER-JANSEN VAN DOORN: With joy and thanksgiving to our Lord, we, GERALD JANSEN VAN DOORN and GAYLE FABER, are pleased to announce our marriage on October 13, 1979 at 3:00 p.m. in the Mount Hamilton Chr. Ref. Church. Rev. J.W. Jongsma officiating.
Future address: 55 Broadway, Hamilton.

KAMPDEN-DEWINTER: Mr. and Mrs. Harold Kampen of Newmarket and Mr. and Mrs. Bill DeWinter of Snowball, King, are pleased to announce the forthcoming wedding of their children MIRIAM and BILL. The wedding will take place, D.V., on Saturday, October 13, 1979 at 3:00 p.m. in the Chr. Ref. Church in Newmarket. Rev. Sieds Vander-Meer officiating.
Future address: 416 Andrew St., Newmarket, Ont.

MARRIAGES

KRAAL-VAN DER LAAN: Mr. and Mrs. Ben Kraal of Moorfield, together with Mr. and Mrs. Ted Van der Laan of Ancaster, are pleased to announce the wedding of their daughter THERESA JOYCE to JACK van der LAAN, on Friday, October 5, 1979, D.V., at 7:30 p.m. in the Chr. Ref. Church of Drayton, Ont. Rev. J. Zantingh officiating.
Future address: 625 Frances Dr., Burlington, Ont.

LOZIE-FLORIS: It is with pleasure that we, John and Leny Lozie (nee Barendreght) of Burnaby B.C. and Simon and Alice Floris (nee Bandringa) of Maple Ridge, B.C. announce that our children PERRY and COREEN, were united in marriage on August 31, 1979, in the Chr. Ref. Church of Maple Ridge, B.C. by the Rev. H. Samplonius, who meditated on Col.3:12-17; verse 14 whas chosen by the children, as their wedding text.
The newlyweds are living at: #1-2217 St. George St., Port Moody, B.C.

ORMEL-CHARLTON: Mr. and Mrs. Henry Ormel of Vineland, Ont. would like to announce the forthcoming marriage of their daughter JOANNE to BILL CHARLTON, son of Mr. and Mrs. F. Charlton of Springfield, Ont. The wedding will take place, the Lord willing, on Saturday, October 6, 1979 at 3:00 p.m. in the Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. R.J. Sikkema officiating.
Future address: 10 Evanson St., Winnipeg, Manitoba R3G 1Z7.

PIKAART-KAP: Mr. and Mrs. Kees Pikaart of Trenton, Ontario are pleased to announce the forthcoming marriage of their daughter HELEN to CARL KAP, son of Mr. John Kap and the late Mrs. Wilhelmina Kap of Sarnia, Ontario. The wedding will take place on Saturday, October 6, 1979 at four o'clock at The Ebenezer Chr. Ref. Church, Trenton, Ontario.

SCHILSTRA-BAKKER: With joy and gratitude to God, Mr. and Mrs. John Schilstra, 203 Hill Street, Midland Park, New Jersey and Mr. and Mrs. Donald Bakker, R.R., Picton, Ont., are pleased to announce the forthcoming marriage of their children, SADIE and JAMES. The happy occasion will take place, D.V., on October 6, 1979 at 10:30 a.m. in the Chr. Ref. Church, Midland Park. Rev. D. Wisse officiating.
Future address: R.R.#2, Picton, Ont.

VANDERPLOEG-HART: Mr. and Mrs. Ray Vander Ploeg of Woodstock, are happy to announce the forthcoming marriage of their daughter, ANITA to JOHN ROBERT HART, son of Mr. and Mrs. John Hart, London. The wedding ceremony will take place, the Lord willing, on Saturday, October 6, 1979 at 11:00 a.m., in the First Chr. Ref. Church of London. Rev. H. Eshuis officiating.
Future address: 416 Beatrice St., Apt. #1, London, Ont.

ANNIVERSARIES

1934 1979
Santpoort Dunnville
October 4
With thankfulness to God the children and grandchildren of,
SIMON and ATTJE BAARDA
(nee Bosscher)
hope to celebrate their 45th Wedding Anniversary.
Jim & Irene Baarda
Harry & Clara Schilstra
Clarence & Ann Baarda
John and Barbara Baarda
Dan and Diane Baarda
Reinder & Norah Baarda
Robert & Meta Dyck
and grandchildren.
Open house on Thursday, October 4, 1979 at their home at 159 Inman Rd., Dunnville. N1A 3B7, from 2 p.m. — 4 p.m. and 7 p.m. — 9 p.m.
Best wishes only please.

ANNIVERSARIES

1954 1979
Jarvis Hagersville
With joy and thanksgiving to the Lord, we hope to celebrate, on October 8, 1979, D.V., the 25th Wedding Anniversary of our dear parents,
LEN and DINY BLYLEVEN
(nee Veldhuis)

We pray that the Lord may continue to bless and keep them in his care, for each other and for us. With love, their children:
Marilyn & Clarence Houwer; Christopher — Ancaster, Ont.
Richard — at home
Leah & Rex Wamsteeker — Caledonia, Ontario
Nancy
Wanda
Helen
William — at home
Open house to be held on October 8, 1979 at the Caledonia Legion Hall, McKinnon Park, Caledonia, Ontario from 8:00 - 10:00 p.m.
Home Address: R.R.#3, Hagersville, Ontario N0A 1H0.

Renfrew, Ontario Ottawa, Ontario
1954 1979
With joy and thanksgiving to God we hope, D.V., to celebrate the 25th Wedding Anniversary of our parents,
JOHN and GONNY OEGEMA
(nee DeVries)
On October 15, 1979.
Their children:
Ellen & John Hessels
Bart & Lori Oegema
John
Rick
Peter
All relatives and friends are invited to a reception on Saturday October 13th, from 7:30 p.m. to 10:30 p.m. at All Saints Anglican Church, 347 Richmond Rd., Ottawa. Best wishes only.
Their home address: 1 Kimdale St., Nepean, Ontario K2G 0W8.

1954 1979
October 25
Edmonton, Alberta
With praise and thankfulness to God, we hope to celebrate, the Lord willing, the 25th Anniversary of our parents,
MARTIN and CLARA WITTEN
(nee Smit)
"From the rising of the sun to the place where it sets, the name of the Lord is to be praised" Ps. 113:3.
May the Lord continue to bless and guide you in the years ahead.
Your loving children and grandchildren,
Arthur & Alice Dubbeldam; Mark, Lisa
Rita
John
Ralph
Stan
Home address: 11830-38 St., Edmonton, Alta. T5W 2H4.

1954 1979
Trenton Trenton
On October 12, 1979, the Lord willing, we hope to celebrate with our parents,
ANTHONY AND HILDA
WIELEMAKER (nee Overdijk)
their 25th Wedding Anniversary.
It is our prayer that God will continue to bless and keep them in his care for each other and for us in years ahead.
Their thankful children:
Marilyn and Gord Vreugdenhil
grandson Curtis
Laura
Rena & Paul Hoornweg
Kenneth
Beverly
Anthony
Open house on October 6, 1979, from 2:30 to 5:00 pm. at the home of Anthony Wielemaker, R.R.#1, Trenton, Ontario, K8V 5P4.

OBITUARIES

Psalm 150
Today passed into the city four square, our unforgettable friend and brother in law
CORNELIS DE HAAN
at the age of 65. To dwell in the house of his Lord and Saviour and praise him with stringed instruments and organs forever.
John and Dianne Martens
Listowel, September 19, 1979.

On September 19, 1979, it pleased the Lord to take unto himself a dear friend
CORNELIS DE HAAN
May the Lord strengthen his wife and family. He will long be remembered by the choir he conducted for so many years.
"Praise the Lord, o my soul, I will praise the Lord as long as I live. I will sing praises to my God while I have being" Psalm 146:2.
"Lift up your hearts" Choir,
Listowel, Ontario.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" Ps 103:17.
On August 28, 1979, the Lord took home, through a logging accident, our dear son, brother, grandson, nephew and cousin
CALVIN ADRIAN DEJONG
at the age of 22 years. Beloved husband of Glenda DeJong (nee LaFleur) and father of two very young boys, Elijah and Calvin.
Our comfort is, that Calvin testified, that his life was in God's hand.
His bereaved mother, brothers and sisters,
Fien DeJong — Delta, B.C.
Reynold
Ariel
Keith
Sonya
Carolyn
His father, Gerry DeJong — Medicine Hat, Alta.
His grandparents, Mr. and Mrs. R. Tinga — Edmonton, Alta.
Mr. & Mrs. Sandstra — Edmonton Alta.
Uncles, aunts and cousins.
The funeral service, led by pastor A.P. Geisterfer took place on September 7, 1979 in Chilliwack, B.C.

Yea, though she walked through the valley of the shadow of death, she feared no evil: for God was with her; thy rod and thy staff they comforted her, and she dwells in the house of the Lord, forever, amen.
September 8, 1979
SJOUKJE KRAMER
(nee Bruinsma)
Beloved wife of 37 years of Jitse Kramer.
Beloved mother of:
Margaret & Clarence Beuving — Toronto
Helen & Alex Vanveller — Cranbrook, B.C.
George & Ellenor Kramer — Sarnia
Edie & Ken Cox — Petrolia
Grace & Peter Hyatt — Petrolia
Beloved beppe of:
Robert, Sherry-Ann, Kevin, Carmen, Sean, Kindra, Kasey, Chad, Sonya.
Romans 14:8b
4140 Dufferin Ave., Petrolia, Ont.

The Lord took home suddenly, our dear nephew and cousin,
FREDDY
beloved son of Harry and Betty Roffel of Glenwilliams. May our God through his Word and Spirit give comfort and strength to our dear sister and brother-in-law and family.
Lies Geerlinks — Beamsville
Pier & Roely Meindertsma — Rockwood
Jilt & Marg Visser — Schiermonikoog
Geert & Trijn Geerlinks — Woodstock
John & Stella Hofman — Georgetown
Harm & Anna Geerlinks — St. Ann's
Evert & Klazien Sikkema — Brampton
and families.

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OBITUARIES

In loving memory of

ALFRED ROFFEL (TOTS)

How can it be that you, who,
had shared our yesterdays
Will not be with us to share
our todays?
How clearly we remember your
laughter.
A laughter that forever more shall
be silent.
We had always taken it for granted
that you would be here to
share our
tomorrows.
"The sting of death is sin, the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" 1 Corinthians 15 vs. 56,57.
He will be deeply missed by his friends...
The Georgetown Young Peoples.

Rotterdam, The Netherlands. On Tuesday, September 18, 1979, it pleased the Lord to take unto himself our beloved mother, mother-in-law, grandmother and great-grandmother

PIETJE ABMA-SCHUURMAN

in her 84th year, widow of Jochem Abma since 1968. 1 Thess 4:14 "them also which sleep in Jesus will God bring with him."
Tiny & Jaap Van der Mijden—The Netherlands
Riet & Kees Van der Mijden—The Netherlands
Thea & Anton Vooys—The Netherlands
Ina Abma—The Netherlands
Peter & Jo Anne Abma—New York
Henk G. Abma—Rainy River
Dicky & Cor Van Esch—Thornhill
Tom & Jo Anne Abma — Niagara-on-the Lake
Hank T. & Josie Abma—Richmond Hill
grand- and great-grandchildren.

On August 27, 1979, the Lord took from our midst suddenly our dear nephew and cousin,

JOHN DENNIS VROOM

at the age of 24 years. May the Lord strengthen and comfort his parents, Donald and Gladys Vroom and their children in their sorrow.
Dennis & Tiete Klazinga—Camlachie, Ontario
John & Dorothy Vanderwal—Camlachie, Ontario
Fred & Sylvia Boonstra—Sarnia, Ont.
Stewart and Janny Klazinga—Forest, Ontario
Oscar & Dina Veenbaas—Sarnia, Ontario
Melvin & Harriet Klazinga—Caistor Centre, Ontario
and cousins.

"My only comfort is that I, with body and soul, both in life and death, am not my own, but belong to my faithful Savior, Jesus Christ"...Lord's Day 1.
On September 18, 1979 the Lord took unto himself, at the age of 80 years, our beloved wife, mother and grandmother

ALICE WEENINK (nee Oldenhof)

Loving wife of Gerrit John Weenink, Box 1352, Lacombe.
Dear mother to:
George & Betty Weenink—Blackfalds
Jo & Norman Brouwer—Lacombe
Evert & Ann Weenink—Blackfalds
Bill & Trin Weenink—Lacombe
Bertha & Dave Tiemstra—Edmonton
and 22 grandchildren.
Although we will miss her greatly, we rejoice in the knowledge that she rests in the Lord.

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

PERSONAL

Respectable Chr. Ref. lady, early sixties, happy personality, desires meeting established gentleman, honest, sincere, 60-65. Perferably B.C. or Niagara Falls surroundings. Please write to #4451, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

Lonely Christian, 49 years old, divorced man, not by choice, 5 ft. 8", would like to meet sincere lady, 40 - 50. Letters with picture may be sent to #4450 Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

32-year-old professional fellow would like to meet non-traditional christian gal whose word is dependable and whose sensitivity and understanding craves deeper friendship and discussions than the average person can offer. This gal should be prepared to move anywhere in southern Canada. All replies will be answered. Please enclose a picture with your reply and send to Box #4448 Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

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MISC.

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L2R 4L3

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Responsibilities will be concentrated in the education and counselling of the youth of the congregation, the development and direction of programs of evangelism, and, as other responsibilities allow, the sharing in the pastoral ministry of the church.

Please write to H. Benedictus, 1241 Isabella St., Sarnia Ont. N7S 1S7

The Christian Farmers Federation of Alberta needs an

Executive Director

The CFF is an organization with 280 members in 5 active Locals in various parts of the province with head office in Edmonton.

It conducts a program of research, public education, education within CFF and political action related to agricultural and food sector.

The Executive Director is the main spokesman and oversees the implementation of policy and program. Staff coordination and overseeing office administration is also expected. Salary negotiable.

Please send inquiries and references to:

Jim Visser
R.R. 6, Box 171
Edmonton, Alberta T5B 4K3
Telephone: 403-973-3400

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LET'S PLAY CHESS

Editor: Pete Layer

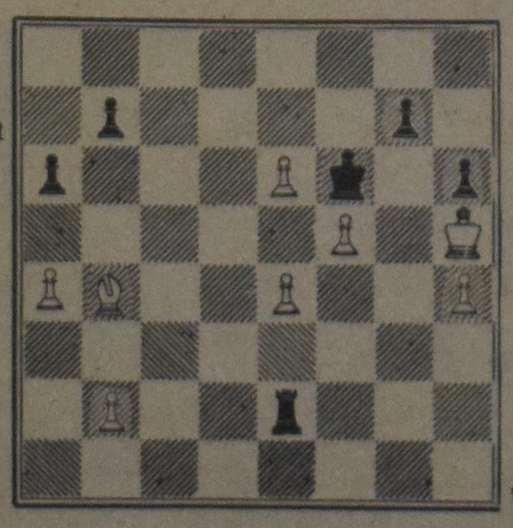
Correspondence Result

Group B: 1979 J. Vander Geest 1 (1)
B. Dikland 0 (0)
This is the first game completed in Group B.

End Game: Rook vs. Bishop

The following ending was played between Mr. Boer and Mr. Farenhorst in the 1977 Finals of the *Calvinist Contact* Chess Championship.

Position after Black's 41st. move
A.C. Farenhorst
6



8
W.L. Boer

According to Fine, American player of the 1940's, Black's strategy (the stronger side) should be for the King to attack the White Pawns so that they are forced to be on the black squares. Black Pawns must be retained on both sides of the board. A passed pawn for Black usually wins. The game continued: 42. B-B3 ch., K-K2; 43. BxP, RxKP; 44. K-N6, R-KN5 ch.; 45. KxP, RxKRP ch.; 46. K-N5, RxP. Black has gained a Pawn overall, but lost his pawns on the King's side. White has two very strong passed pawns. 47. B-B6 ch., K-B1; 48. K-N6, R-K5; 49. P-K7 ch., K-K1; 50. B-N5, R-K7 51. P-QN4, R-KB7; 52. P-KB6 White has all his Pawns on the same colored square as his bishop. He cannot advance any of this Pawn, while Black can force a passed pawn on the Queen's side.

52. . . ,R-B6; 53. B-B1, P-N3; 54. B-N2, P-R4; 55. P-N5; P-R5; 56. B-Q4, P-R6; 57. BxP, White now has the additional threat of queening the QNP.

57. . . . , R-N6 ch.! 58. K-B5, K-B2; 59. B-Q4, R-N6; Black has freed his Rook for other duties. He threatens to win by P-R7 and RxP. 60. P-K8/Q ch.! KxQ; 61. K-K6, RxP; 62. P-B7 ch., K-B1; 63. B-K3, White now threatens check on KR6 or the QR3-KB8 diagonal and then P-B8/Q.

63. . . , R-K4 ch.! *Drawn*. After 64. KxR, KxP; neither side can win. Fine manouvers on both sides changed passive losing positions into active winning ones at least four times.

Remember

There are two more days left to register for the 1980 Correspondence Series. The only requirement is to be a subscriber to *Calvinist Contact*. Drop me a line stating the number of games you would like to play.

Blood Donors needed

A recent article dealt with donating body parts such as eyes kidneys upon one's death so that others could be helped through a transplant. However, there is one other thing a healthy person can do. One can donate blood regularly, even up to four time per year.

A sad story appeared on the front pages of the Toronto Star last summer. A man who had been waiting for seven years for a kidney transplant could not have the operation done due to a shortage of blood in the Red Cross blood bank. Someone had died and had made provisions to donate his/her kidneys. They had also been medically tested to be compatible with this waiting person's body. It all failed for lack of such a simple matter as blood.

Canada is one of the very few countries in the world which provides blood free of charge for all citizens. The blood provided comes from a core of only 4 percent of the population. A person must be between the ages of 18 and 65 and in good health. Certain diseases such as malaria and jaundice disqualify a person for life. However, it would seem that we have more than 4% of our population that would qualify?

The Canadian Red Cross provides a small professional and administrative staff and facilities to operate many essential services. The rest of the work is done by volunteers. The Red Cross operates numerous neighbourhood clinics, often using schools and churches for facilities. The blood collected is used for leukemia and hemophelia patients, for surgical patients, for burn patients, and for accident victims. Blood collected has saved hundreds of thousands of lives. But remember, every drop of that blood was donated by people, people such as you. Medical science and chemistry can not create blood.

From a Red Cross brochure follows some interesting information.

- An average sized Canadian adult has about 10 pints of blood in his/her body.
- A donation of blood is approximately one pint. The body replaces this in a short time — the fluid (plasma) in 24 hours, and the red cells in three to four weeks.
- Someone in Canada requires blood or a blood product every minute, day or night. Last year some 350,000 people received over one million units of blood they needed to stay alive.
- "My blood isn't rare. Let someone else give." All types are rare when blood is needed. 46% have "O" blood, 42% "A", 9% have "B", and 3% have "AB". Since most people have "O" or "A", it's those groups that are most needed.
- A new technique for some blood donors is pheresis. During a standard blood donation one unit of whole blood is collected, consisting of plasma, (fluid) red and white blood cells and platelets. Because of the time required to replace the red cells, donations can be made only 4 times a year. During pheresis, only one single blood component is taken. Blood is taken from one arm, passed through the pheresis machine, one component taken out, and the rest returned to the donor's other arm. Not only can a donor give more often, but some donations are worth much more. For example, one donor can give enough platelets equivalent to that contained in 8 - 10 standard donations.

Giving blood is relatively painless, and people carry on with their regular activity after donating. Attend and give at the next clinic in your area. If you're nervous about a new experience, do everybody a favour and bring a friend. Then there will be two donations!

Perhaps you can not give blood. What about becoming a Red Cross volunteer worker?

Summer is usually a critical time of blood shortages. Don't forget, give a gift of life. Contact your local Red Cross for more information and clinic times.

Harry Houtman
Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8

EVENTS

Hunger Awareness dinner provides valuable lesson

by Sandy Woudstra

At SPICE this summer, I took the "Caring for Creation" course led by Lorn Wilkinson. The main emphasis of the course was to show that Christians have a responsibility toward all of creation; animals, nature, natural resources, man, the hungry and the needy.

One of the highlights was the Hunger Awareness Meal. The class and about 20 other SPICE students were involved. Each person had to bring some food such as carrots, a roast, lasagna, rice dishes or cake, etc. These were placed on a long table and given a price, not in dollars and cents, but in energy units. (Energy units are the amount of energy that is used in production of a product from its beginning to the time it arrived on our table).

For example, one serving of beef lasagna was 53 energy units whereas one serving of beefless lasagna was 38 energy units. A slice of roast was 60 energy units and three carrot sticks equalled one energy unit. A can of pop was 28 but you received 17 back if you returned the can.

The morning of the meal, each participant picked a name of a country from a hat and was given the energy unit corresponding with the amount of energy a person in that country would consume at a typical meal. North Americans had 100, Europeans had 70 Latin America had 30 and Far East had 20. Once we were given the units, we were not forced to keep them or be satisfied with the amount given. We could bargain, sell, fight, or steal from others. Each table was set to represent a country.

People who had 30 or 20 energy units felt envious and a sense of unfairness toward those who had more. North America and Europe with more energy units bought their meals and bargained for even more units. They also bought services from the poorer countries. Of this I was not proud. The smaller countries tended to work together. They bought their meals together so each person had enough. They also hired themselves out for washing dishes in order to get more units which they shared with the rest of their countrymen.

The meal, though fun, demonstrated the injustice and unfair distribution of energy in our world. It made us reflect whether Christians in an energy rich country such as ours should watch how much energy we use.

Another Fellowship day for

SINGLES, WIDOWS WIDOWERS and SINGLE PARENTS

on

Saturday, November 10, 1979

Immanuel Christian Reformed Church, Brampton

workshops, social activities, singing

register before October 21, 1979 Cost $18.00 (meals included)
enclosed is my cheque for $18.00

Mr./Mrs./Ms.....

Address.....

.....

Postal Code..... Age.....

Mail to: **Singles Fellowship, 217 Queen Street West, Brampton, Ontario, L6Y 1M6**

Sponsored by Salem Christian Mental Health Association

CSS **Christian Stewardship Services**
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8

Harry Houtman
Executive Director **1-416-598-2181**

Everyone is invited to the

ANNUAL FALL RALLY

of the Chr. Ref. Ladies Societies

to be held on

October 18, 1979

in the

First Chr. Ref. Church
LONDON, ONT.

Morning session:

Rev. G. Bomhof: "Take Up Your Cross and Follow Me."

Afternoon session:

Mrs. Joanne Beukema/ "Living in Love."

Immanuel Christian School—Aylmer, Ontario

invites

Former students, teachers, principals, boardmembers and friends to the

25th Anniversary Celebrations & Reunion
Saturday, November 17, 1979

Coffee social at the school, starting at 3:00 p.m.; come at your convenience.

Banquet at 5:30 p.m. Speaker Rev. C. Tuyl

Please complete the coupon below to help us in our preparations:

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Name: _____

Address: _____

(Please print)

Banquet plates by reservation only ($5.50 per person to be paid at door).

Number you require _____

if billeting required, indicate date (s) _____

and number in your party _____.

Mail to: Immanuel Christian School
75 Caverly Road, Aylmer, Ontario

Relief sale draws 40,000 people

NEW HAMBURG, Ont. (CCP) — About 40,000 people flocked to this little Ontario town to attend the 13th annual Mennonite Relief Sale. Final sales are estimated at a record $170,000. The event brought people from as far as Mississippi, Manitoba and Montreal. About 2,000 Mennonite volunteers from 80 area churches staffed the sale. The most popular feature of this Ontario sale is the quilt auction. This year about 450 quilts were sold and total proceeds from them were about $70,000. The money from the annual sale goes for the world relief work of Mennonite Central Committee.

Calendar of events

Sept. 29	Annual membership meeting of the Reformed Fellowship of Canada, Inc., Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont.
Sept. 29	Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Chr. High School, Woodbridge, at 9:00 a.m. Speakers Dr. Havey Smit and Rev. Peter Nicolai
Oct. 2-21	**Rev. Wurmbrand speaking engagements:** Oct. 2: 100 Huntley Street telecast; Oct. 4: **London,** London Dist. Chr. High at 8:00 p.m.; Oct. 9: **Mississauga,** Mississauga Gospel Temple at 8:00 p.m.; Oct. 11: **Hamilton,** Hamilton Dist. chr. High at 8:00 p.m.; Oct. 14: **Thunder Bay** St. Thamas Anglican Church at 11:00 a.m. and 7:00 p.m.; Oct. 15: **Thunder Bay,** St. Paul's United Church at 8:00 p.m.; Oct. 19: **Auburn, N.S.,** West Kings Dist. High at 8:00 p.m.; Oct. 20 (Mrs. Wurmbrand): Greenwood Pentecostal Church at 7:30 p.m.; Oct. 21 (Mrs. Wurmbrand): **Cold Brook,** Cold Brook Baptist Church at 3:00 p.m.; **Alyesford,** 11:00 a.m.; **Kentville,** Chr. Ref. Church at 7:00 p.m.
Oct. 3	Fall Rally S.E. Ont. League of Chr. Ref. Church Ladies Societies in the Fruitland Chr. Ref. Church 10 a.m. with Mrs. Patricia Clark, Toronto. 2 p.m. with Rev. Henry Eshuis, Woodstock (in Dutch).
Oct. 11	The Fall Rally of the Central Ont. League of Chr. Ref. Women. Speakers: Rev. P. Kranenburg and Miss A. Masselink at the Holland Marsh Chr. Ref. Church.
Oct. 12-14	Christian Student Conference, Campus Shalom for all Ontario students beyond High School.
Oct. 13	Annual Meeting of the CJL Foundation. Speakers: Dr. Clark Pinnock of McMaster Divinity College and John Olthuis of CJL.
Oct. 26	At 8:00 p.m., Gospel Music Concert featuring *The Chrystalaires* and **Ths Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ontario.
Oct. 29 Nov. 8	CJL's Public Affairs Director will visit the following communities: Oct. 29: **Winnipeg**; Oct. 30: **Smithers**; Oct. 31: **Terrace**; Nov.1: **Victoria**; Nov. 2: **Vancouver**; Nov. 3: **Abbotsford**; Nov. 4: **Lacombe**; Nov. 5: **Red Deer**; Nov. 6-7: **Calgary**; Nov. 8: **Lethbridge.**
Nov. 24	"Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.

Canadian Christian Education Foundation western tour (Peter Loerts, vice-president of the CCEF, and Fred VanderVelde, executive director) Oct. 1, Monday, **Bowmanville, Ont.**; Oct. 2, Tuesday, **Listowel, Ont.**; Oct. 3, Wednesday, **London, Ont.**; Oct. 4, Thursday, **London, Ont.**; Oct. 5, Friday, **McBain, M1**; Oct. 8, Monday, **Muskegon, M1**; Oct. 9, Tuesday, **Holland, MI.**

Professor Beversluis to go on Christian education tours: Oct. 1, Monday, **Bowmanville, Ont.**; Oct. 2, Tuesday, **Listowel, Ont.**; Oct. 3, Wednesday, **London, Ont.**; Oct. 4, Thursday, **London, Ont.**; Oct. 5, Friday, **McBain, M I**; Oct. 8, Monday, **Muskegon, M1**; Oct.9, Tuesday, **Holland, MI.**

A new Frisian Play will be performed in **Woodbridge**: Oct. 19; **Strathroy**: Nov. 13; **Bloomfield**: Nov. 9; **Bowmanville**: Nov. 10.

Next issue

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Oct. 5	Wed. Oct. 3	Mon. Oct. 1-10 a.m.	Fri. Sept. 28-10 a.m.
Fri. Oct. 12	Wed. Oct. 10	Mon. Oct. 8-10 a.m.	Fri. Oct. 5-10 a.m.
Fri. Oct. 19	Wed. Oct. 17	Mon. Oct. 15-10 a.m.	Fri. Oct. 12-10 a.m.

CONFERENCE

The Christian Reformed Church in Canada in its first and second quarter century

— A series of discussions on the church: its history, present state and vision for the future. Keynote speaker is Rev. H. Van Andel. All consistories have been asked to provide input by September 15.

Monday, Nov. 5, 2 p.m. to Tuesday, Nov. 5, 4 p.m. in

CALGARY, ALBERTA

(The seventh biennial meeting of the Council of Christian Reformed Churches in Canada meets Tuesday evening until Friday of that week.)

All members of the churches are hereby invited to attend. To receive materials in advance, register by October 15 and indicate your need of meals, lodging, and transportation to and from public transit terminals. A nominal registration fee will be charged to cover costs.

Organized by ad hoc committee with the concurrence of the Interim Committee of the Council of Christian Reformed Churches in Canada.

Send registrations early to:

CCRCC
Box 82, S.S. #1
Waterdown, Ontario
L0R 2H0

Books

History

Labour radicals in early Canadian history

Dangerous Foreigners by Donald Avery; published by McLelland & Stewart, Toronto, Ont., 1979; paperback, 204 pages including notes and appendices; price: $6.95. Reviewed by Jac. Geuzebroek, Port Perry, Ontario.

If some of us live with the idea that they know what immigration hardships mean, let them read this booklet by Donald Avery. It is a most interesting report about the experiences of the first European immigrant workers during the period of Labour Radicalism in Canada from 1896 to 1932. Its content indicates how far removed we are in time from the labour struggles of that time, but it also explains the fear of the defenceless labourer that still exists in the heart of many Canadians.

The book relates the unimaginable conditions suffered by those early immigrants under the harsh labour conditions in the frontier regions of Northern Ontario and the Prairies. Thousands, or even millions of these immigrants, most of them lured to Canada under false pretenses, were loaded on box cars and shipped to frontier regions for harvesting work, or toil in the bush, in mines and at some of the hardest work for minimum wages. The story of their experiences is almost unimaginable today. One cannot help feel shame on reading how companies like the CPR and CN, together with other big companies, were in the forefront in keeping a constant pool of cheap labour at hand. They disregard the worker's problems and, with government support, deported those who were not fit for this kind of slave labour or were unwilling to bend under the harsh rules of the game. Small wonder that slowly these areas became the breeding ground for labour radicals who tried to organize the workers, so that they might find strength in unity.

The book is very interesting reading, although it remains necessarily sketchy. But that can, in part, be due to the fact that it is just one volume of a social historical series. Especially the second part of the book is limited in detail. But for those who want to make future study of this period and its development in our history, a long list of notes and further resources is provided.

Canada has indeed come a long way in comparison with those early days, only a half century ago, when the fate of thousands of people could be regulated and mishandled by English-Canadian captains of industry and by government officials. The changes have been for the better. To Canada today remains the task that history doesn't repeat itself when it comes to the blacks and orientals.

Bible Study

Recall to fundamentals

The Epistles of John by F.F. Bruce; published by Wm. B. Eerdmans, Grand Rapids, Mich.; distributed in Canada by Oxford University Press, Don Mills, Ont.; paper back, 160 pages; price: $4.75. Reviewed by Rev. George J. Hoytema, London, Ontario.

This study on the three espistles contain three parts: introduction, exposition, and notes. In the "Introduction" F.F. Bruce states that it is commonly accepted that the unnamed writer of these three epistles is John, "the disciple of the Lord," or the writer of the fourth gospel. His letters were written to a group of Asian Christians at the end of the first century. His reason for writing the epistles was to encourage the believers in the face of new doctrines that were being presented by some of the teachers.

What made it difficult for the believers was that the new theology was in complete accordance with the prevailing climate of opinion. It denied that Jesus Christ had come in the flesh (I John 4:2 ff) and its adherents claimed that on the practical level they had reached such an advanced stage of spiritual experience that they were beyond both good and evil. They maintained they had no sin.

Those false teachers attacked with this doctrine the fundamentals of the gospel and some believers were inclined to abandon the old and true foundation. Therefore in his letters John warns them for these heresies and he exhorts his readers: "Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father" (I John 2: 24). And John stresses that this is absolutely necessary, for eternal life is only found in the Son of God. "He who has the Son has life, he who has not the Son of God has no life" (1 John 4:11 f). But the Son had become incarnate and therefore those who denied his incarnation had not the Son and could not have eternal life.

This is the message of his epistles and so we can understand that is not for nothing that the heading of I John in the New English Bible is "Recall to Fundamentals."

This defence of the gospel in the verse by verse exposition can also teach us important practical lessons. We learn that we have to defend doctrine and also how to defend it; by rejecting absolutely all what is not in accordance with the Word of God, and with a heart full of love for God's people, the "beloved" and "dear children" of God. Therefore, the study of this book can be a blessing. Let it be used for personal as well as for group studies.

Personal enrichment

Andrew Murray remains relevant

The Best of Andrew Murray by Andrew Murray; published by Baker Book House, Grand Rapids, Michigan, 1978; distributed in Canada by G.R. Welsh Company, Toronto, Ontario; paperback, 255 pages; price $3.55. Reviewed by Rev. Adrian A. Van Geest, Trenton, Ontario.

This book is a reprint of a 1952 edition which was published under the title: *The Treasury of Andrew Murray*. As the title indicates, it is a collection of Murray's writings selected from a number of his books. The times of prayer, holiness, and power, has been the selecting principle for this book.

Andrew Murray was born in South Africa 150 years ago and educated in Scotland and Holland. The revivals of the 19th century profoundly influenced him and made him a teacher for the deepening of the Christian life. Though a minister of the Dutch Reformed Church of South Africa, his influence reached far beyond his homeland through conferences and his published works. Ralph G. Turnbull, in his introduction, says: "He gave to the church about 250 books and pamphlets in Dutch and English, a voluminous writer; he was also the flaming evangelist, the organizer of educational institutions, the devoted pastor, and the missionary statesman."

There is nothing superficial about Murray's treatment of these themes. They are biblical studies with a strong pastoral focus. It is for those who want to grow in their spiritual life and who wish to have a better biblical understanding of that life. This book is a treasury indeed for the serious Christian and cannot fail to enrich the believer.

Though the style may remind us a bit of the previous century, there is nothing outdated about this book. Its message is very much for today and will be just as valid for tomorrow.

I highly recommend this book for all Christians who desire to grow in the Lord (which should be all Christians, of course). Perhaps it takes a measure of Christian maturity to appreciate Murray fully, but any serious Christian can read it with great profit. The price is modest enough to encourage us to get our own copy. It may well wet our appetite for more of Andrew Murray's works on the Christian life.

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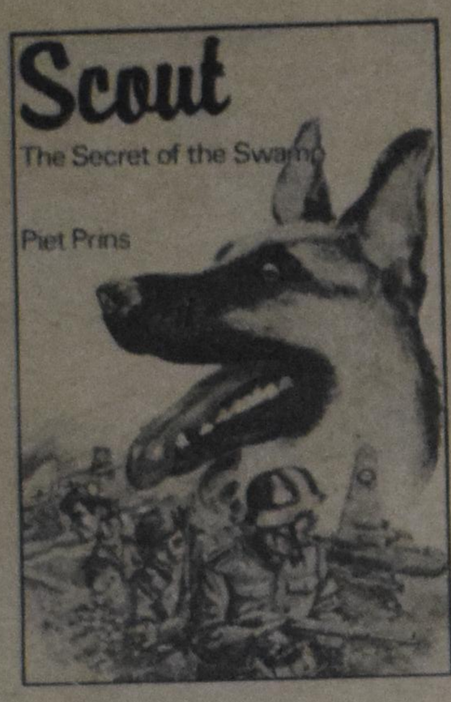

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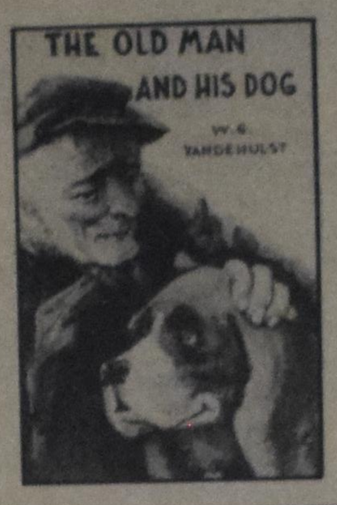

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